Nirala

The Nepālā-māhātmya

of the Skandapurāṇa

Legends on the Sacred Places and Deities of Nepal

Jayaraj Acharya



Jayaraj Acharya, Nepal's distinguished man of letters, was born of a Hindu Brahman family on November 12, 1951 in the Tanahun district in central Nepal. He received his Acharya (Masters degree in Sanskrit grammar), and M.A. in English (both degrees with gold medals) from Tribhuvan University, Kathmandu in 1976. He taught English at Tribhuvan University (1978-1984). He was Chairman of the Department of Languages and Research Methodology at Public Administration Campus (1979-1983), Tribhuvan University. A Fulbright scholar (1984-86), he was also a Graduate Fellow in the Department of Linguistics, Georgetown University, Washington, D.C. (1986-1989). He received his Ph.D. in Linguistics from Georgetown University in 1990.

Acharya's publications include, *Traditional Grammars : English and Nepali : A Study*, (Kathmandu: Navin Press, 1980), *A Glossary of Business Administration and Public Administration*, (Kathmandu: Institute of Management, Tribhuvan University, 1980), *Ādikavi Bhanubhakta*

continued

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Introduction and Translation by

Jayaraj Acharya

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His forthcoming books include, *A Descriptive Grammar of Nepali and an Analyzed Corpus.* (Washington, D.C.: Georgetown University Press. *Bhanubhakta Acharya (1814-1868), the Founder Poet of Nepali Literature, A Biography* (in English), *Mama pitṛsmaraṇam* (Remembrance of my Father, a poem in Sanskrit in memory of my father Naranath Acharya 1906-1988). Mr. Acharya has also translated *Sumnimā,* A Novel by B.P. Koirala and *Modiain* (The Grocer's Wife), a short novel taking a new look at the story of the *Mahābharata,* by B.P. Koirala.

Besides, he has published over 90 short articles in Nepali and English. Currently, Mr. Acharya works as permanent representative of Nepal to the United Nations.

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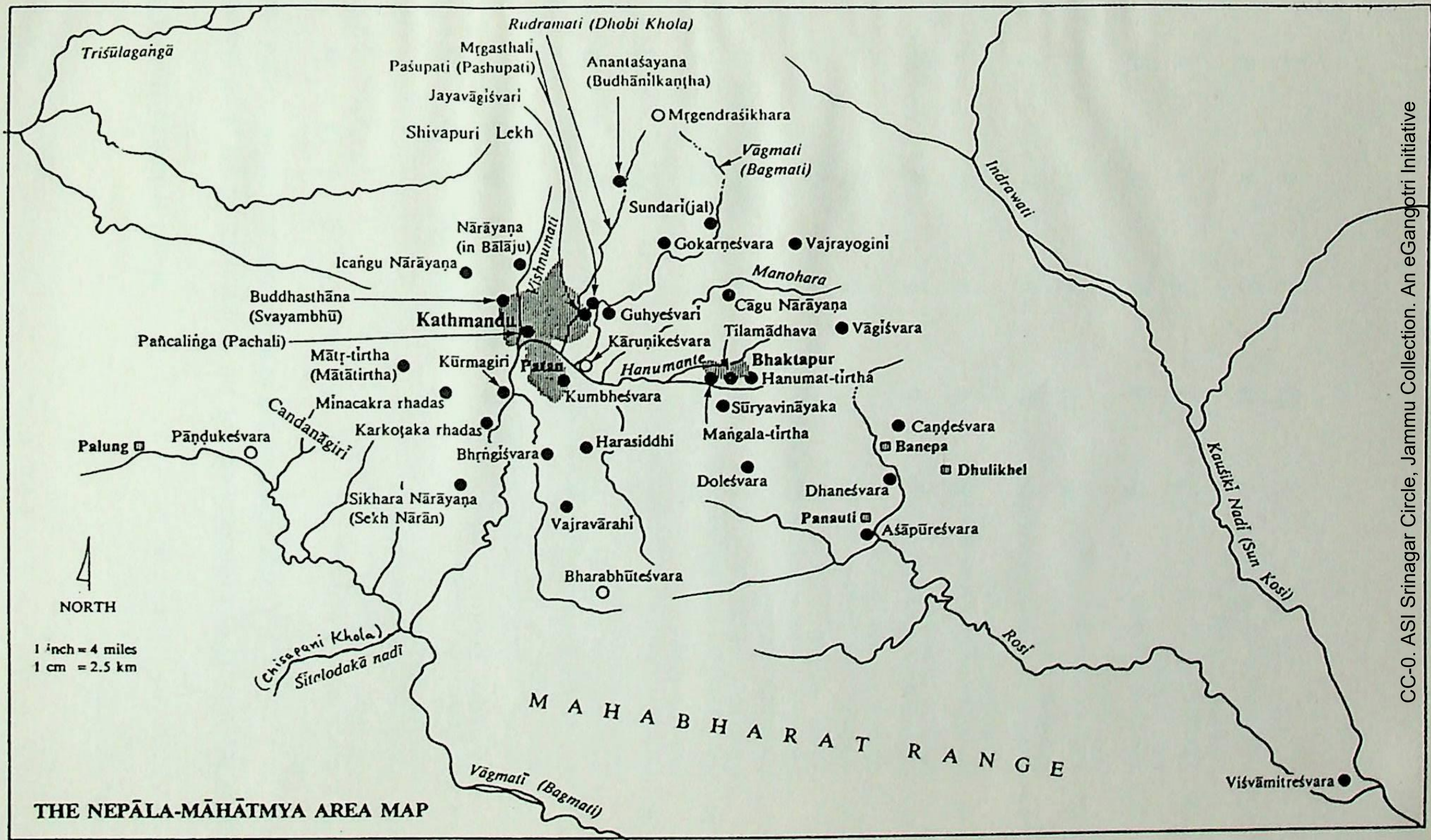
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Transliteration table

In this book, the Sanskrit text of the *Nepāla-māhātmya* in Devanagari script has been transliterated into roman in the following way:

अ	आ	ई	ई	उ	ऊ	ऋ	ॠ
a	ā	i	ī	u	ū	ṛ	ṝ
लृ	ए	ऐ	ओ	औ		ँ	:
ḷ	e	ai	o	au	ṃ	ṁ	ḥ

क	ख	ग	घ	ङ	
k	kh	g	gh	ṅ	
च	छ	ज	झ	ञ	
c	ch	j	jh	ñ	
ट	ठ	ड	ढ	ण	
ṭ	ṭh	ḍ	ḍh	ṇ	
त	थ	द	ध	न	
t	th	d	dh	n	
प	फ	ब	भ	म	
p	ph	b	bh	m	
य	र	ल	व	श	
y	r	l	v	ś	
ष	स	ह	क्ष	त्र	ज्ञ
ṣ	s	h	kṣ	tr	jñ



THE NEPĀLA-MĀHĀTMYA AREA MAP

Preface

In recent years there has been a growing interest in Nepalese studies among the anthropologists, cultural geographers, religious historians, economists, ecologists, and development agencies in the West. This interest has resulted in their attempt to make indepth studies of different aspects of Nepalese life -- its history, religion, culture, art, architecture, Nepalese perception of space and natural resources, and social behavior in general.

The *Nepāla-māhātmya* (The Glory of Nepal) is one of the most important Sanskrit texts related to Nepal's religious and cultural background. No study of Nepal's history, culture and religion is complete without the study of the *Nepāla-māhātmya.* A full text of the *Nepāla-māhātmya* was first published by Prabhakari Press, Banaras in 1901. The *Nepāla-māhātmya* published by the Prabhakari Press was also published with Nepali translation by the Royal Nepal Academy (RNA), Kathmandu (Khanal 1972). A German translation of the *Nepāla-māhātmya* was published from Munich (Uebach: 1970), but there has been no English translation of this important document available until now. Also, most of the editions of the *Nepāla-māhātmya* are out of print, hence this translation, which benefits from the previously published texts, has been done.

The Sanskrit text of the *Nepāla-māhātmya* published by the Royal Nepal Academy (RNA) has been the basis of this translation. The obvious typos in the RNA edition have been corrected without giving specific footnotes. Scholars interested in the critical text of the *Nepāla-māhātmya* may consult the text in Uebach (1970), who gives textual variations available in two manuscripts, namely the Levi manuscript in Paris and the Durbar Library manuscript in Kathmandu, but without suggestions for possible correct forms even in cases of the most obvious errors of the scribes. I have freely corrected the most obvious grammatical and type errors, but I have found that the mistakes or corrections did not change much of the meaning of the text. For that reason I did not indicate the corrections in footnotes.

Another reason for not doing so was that the book would be too big , with a load of information a general reader may not be much interested in. A research scholar interested in these details can freely compare my text with the other texts.

This translation of the *Nepāla-māhātmya* was made possible through the generous support of the National Geographic Society (Research grant no. 3877-88). I am very grateful to the NGS for the grant and personally to Dr. Barry C. Bishop, Chairman of the Committee for Research and Exploration of the National Geographic Society, for his interest in this work and for his efforts to support it. I am also very grateful to Dr. Donald A. Messerschmidt for reading a major part of the manuscript and giving me helpful advice. Dr. Messerschmidt has also helped me in numerous other ways--lending valuable books, and providing me with critical information. I would like to thank Mr. Mickey W. Edwards for preparing the *Nepāla-māhātmya* area map, and proof- reading the entire manuscript. My friend Sita Ram Poudyal also deserves my thanks for proofreading the manuscript. My special thanks are due to Mr. Kiran D. Pandey, my friend, for his computer assistance, without which this work could not be done in the way it has been presented.

My special thanks are also due to Prof. Theodore Riccardi, Jr., Director of the Center for South Asian Studies, Columbia University, Prof. Robert H. Stoddard of the Department of Geography at the University of Nebraska, Prof. James D. Reddington, S. J., Theology Department at Georgetown University, and Dr. Mary S. Slusser for their strong support to this work. I am also grateful to Prof. Axel Michaels at Kiel University, Germany for making Uebach's German translation of the *Nepāla-māhātmya* available to me. Prof. Francis P. Dinneen, S. J., at Georgetown University and my friend Miss Hermine Penz from Austria also deserve thanks for the translation of parts of Uebach's introduction to the *Nepāla-māhātmya*. Elizabeth R. Manierre and Kate S. Foster, research staffs at the National Geographic Society also deserve my thanks for their help in many ways.

I would also like to thank my wife Usha Acharya for her sacrifice and struggle to support all of my academic efforts including the present one.

Jayaraj Acharya

Arlington, Virginia

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To the late
Naranath Acharya (1906-1988).
my revered father

स्मृतिपुष्पाञ्जलिमिमं तस्मै भक्त्या समर्पये।
श्रद्धावनतशीर्षोऽहं जयराजस्तदात्मजः ॥

smṛtipuṣpāñjalimimaṃ tasmai bhaktyā samarpaye /
śraddhāvanataśīrṣo'haṃ jayarājastadātmajaḥ //

Bowing down my head with respect, I, Jayaraj Acharya, his son, offer this bouquet of flowers of remembrance to him with devotion.

Introduction

1. Background. Geographically, Nepal, situated on the Himalayan ridge, is a meeting point of two ancient Asian civilizations, namely Indian and Chinese. As a result, Nepal developed its own culture different from both the Chinese and modern Indian. Historically, the reason for the unique cultural evolution in Nepal was that as a nation state, Nepal has remained independent for the last 2000 years -- even during the time India was colonized by the Britishers. Nepal is also the world's only Hindu kingdom, called "the land of Gods and festivals" by Western scholars. In the Hindu pantheon, there are 330 million gods and goddesses, more than twenty times the population of Nepal.

Kathmandu, the center of this rich 2000-year-old cultural heritage, has as many gods' temples as people's houses, competing with each other in number and exquisite artistic and architectural beauty. The Kathmandu valley is often called an open-air museum by art historians. The Kathmandu valley cities can, therefore, be appropriately regarded as World Heritage Sites.

Anthropologists and cultural geographers often ask questions such as: What definite impact does the geographical location of a place have on a specific culture? Why do the people call the Himalayas the abode of gods? Why have the mountain peaks become the sites for religious shrines in Nepal? How is it that the lakes and rivers are regarded as holy waters? Why do the people go on the most arduous pilgrimages in the Himalayan heights? How do the people weave legends around the handiwork of nature and deify it? The *Nepāla-māhātmya* gives us insights into the religious and cultural beliefs of the Himalayan people who, at the sight of the awesome grandeur of Nepalese landscape, could not but define nature as the art of god. They could not but imagine that the beautiful, fertile, circular valley of Kathmandu enclosed by mountains on all sides, was, once upon a time, a lake, as the passage of its water was blocked by a demon in the form of a mountain. So they thought that only God could have cut with his divine sword or disc a narrow and deep gorge through this demonical mountain and thus drained the water out of the valley (*Nepāla-māhātmya* Chs. 10-11).

The Kathmandu valley with its verdurous forests and quiet rivers was so beautiful that, according to the story told in the *Nepāla-māhātmya* (Ch.1), even Lord Śiva decided to quit his abode in Kāśī (Banaras), India, and migrate to Kathmandu, and stay there in the form of Paśupatinātha as Nepal's national guardian. His beloved wife Pārvatī also migrated with Lord Śiva. Then Lord Viṣṇu migrated, and then other gods and goddesses migrated. Thus, one can see that with people gods also migrate.

The waves of immigrant Indo-Aryan population from India into the valleys and mountains of Nepal mingled with the original inhabitants of Mongoloid stock over the past 2000 years. First, the Licchavis moved into the valley of Kathmandu toward the end of the third century A.D.; then the Mallas moved in, around 1200 A.D. Finally, the Shahas moved into the Kathmandu valley in 1768. And, with those ruling dynasties, people moved in. Kathmandu's artistic riches and architectural beauty, as seen today, are the results of the accumulated layers of cultural heritage developed by the admixture of the original inhabitants (of Mongoloid stock) of the Kathmandu valley and the Aryan immigrants from India, who developed unique Nepalese characteristics. The *Nepāla-māhātmya* gives us the background information with which we can understand the cultural heritage of Kathmandu from the native perspective.

2. The Origin of the *Nepāla-māhātmya*. The *Nepāla-māhātmya* (The 'Glory of Nepal'), was written in Nepal by Nepalese scholars, thus making an independent Nepali contribution to the existing body of the *Purāṇas*. The *Nepāla-māhātmya* is described as a part of *Himavatkhaṇḍa* (the part related to the Himalayan region), which, in turn, claims to be a part of the *Skandapurāṇa*, as the colophon at the end of each chapter reads: "*...iti śrīskandapurāṇe himavatkhaṇḍe nepāla-māhātmye...*" No editions of the *Skandapurāṇa* available in India or elsewhere, however, contain either the 185 chapters of the *Himavatkhaṇḍa* or the 30 chapters of the *Nepāla-māhātmya* — an evidence that the *Himavatkhaṇḍa* and the *Nepāla-māhātmya* were of Nepalese origin.

As a result of the origin of the *Nepāla-māhātmya* in Nepal, its manuscripts were also available mainly in Nepal. One of the manuscripts of the *Nepāla-māhātmya* was listed in the collection of Durbar Library (now Nepal's National archives) in Kathmandu. Another copy was available at the Institute of Indian Civilization, University of Paris, which was taken from Nepal to France about 90 years ago by French scholars, possibly by Sylvain Levi. One copy of the *Nepāla-māhātmya* was also listed in the Library of Queen's College, now Sarasavatī Bhavan, in Banaras, India (Uebach 1970:13). Whatever the location of the manuscripts, there is no doubt that the *Nepāla-māhātmya* originated in Nepal, and that its copies were taken to different places from there.

Besides the external evidences, there are also internal evidences to the fact that the *Nepāla-māhātmya* was written in Nepal. Evidently, it was written in the Kathmandu valley itself. The *Nepāla-māhātmya* (1.55) reads: "*tripurātaḥ samāyātā rājarājeśvarī śivā* (Goddess Rājarājeśvarī came from Tripurā)." Likewise, the verse 1.57 reads:"*saurāṣṭradeśād āgatya...* (Coming from Saurāṣṭra, the peninsula of Gujrat...)." The verb "come" indicates the location of the speaker.

Why the *Nepāla-māhātmya* claims to be the part of the *Skandapurāṇa* is a question worth investigating. The *Skandapurāṇa* seems to be a basket holding everything that cannot fit elsewhere. According to Rocher (1986: 228-229):

Introduction

The Skandapurāṇa is the most extensive of all the Purāṇas and poses perplexing problems. The scholarly literature unanimously considers it not as a single, coherent text, but only a name to which extensive works, said to be Saṃhitās, or the Khaṇḍas of the original Purāṇa, and numerous Māhātmyas claim allegiance"

The different *khaṇḍas* (parts) of the *Skandapurāṇa* are:

1. *Māheśvara-khaṇḍa*
2. *Vaiṣṇava-khaṇḍa*
3. *Prabhāsa-khaṇḍa*
4. *Kāśī-khaṇḍa*
5. *Āvantya-khaṇḍa*
6. *Brāhma-khaṇḍa*
7. *Nāgara-khaṇḍa*

Each of these *khaṇḍas* contain a number of *māhātmyas* (glorifications), ranging from three to nine, but again there is no *Himavatkhaṇḍa* containing the *Nepāla-māhātmya* in the list--a fact which supports the argument that the *Himavatkhaṇḍa*, together with the *Nepāla-māhātmya,* was written outside the cultural-literary-religious centers of Hindu India, that is, Nepal.

The claim of allegiance by the *khaṇḍas* and *māhātmyas* to the major *Purāṇas* was probably motivated by their authors' desire to have them recognized as *bona fide* scriptures. It was probably for the same reason that the *Nepāla-māhātmya* also starts, like many other *Purāṇas*, with the end of the sacrifice of king Janmejaya, at which a number of sages have gathered (where one of them, Jaimini, asks Mārkaṇḍeya about the sacred places of Nepal, and Mārkaṇḍeya answers him in 30 chapters). And, the *Skandapurāṇa* itself, as its contents are described above, is nothing but a collection of *māhātmyas* grouped into the *khaṇḍas*.

3. The date of the *Nepāla-māhātmya*. There is no unanimity among scholars regarding the date when the *Nepāla-māhātmya* was written. Regmi (1966, Vol. II: 836) found the date N.S. (Nepāla Saṃvat) 703 in a copy of the *Nepāla-māhātmya* in the Durbar Library and claimed it to be the oldest copy. The Nepāla Saṃvat began in 879 A. D. Thus the date of the manuscript, according to Regmi, comes out to be around 1582 A.D., which does not seem plausible, as the language and contents of the *Nepāla-māhātmya* give an impression of the picture of an earlier Nepal. One can reconsider the following colophon which Uebach (1970) has quoted in its entirety from the Durbar Library manuscript of the *Nepāla-māhātmya* :

> śākābde sindhuvājīdharaṇi ca dharayute kārtikakṛṣṇapakṣe pañcamyām
> sādhya joge ruruśira ca ravau saṃcitaṃ dharmaheto /
> vyākhyārthaṃ devidāsadvijakulasumanḥ pu.. prayatnāllekho'yam
> parśurāmo hariharakathaṃ pustakaṃ santayogyaṃ //
>
> yatrāste śaṅkaro devo vāgmatī yatra nimnagā //
> nepālasambhavaṃ vāṇīṃ sthāpitaṃ girijā'laye //
> bhavānyaiprītirastu //

If this is the colophon that Regmi read, it is certain that he misread it because, in the first place, the colophon clearly states that the year it mentions is Śākābda (the Śaka Era), as opposed to what Regmi has mentioned, as N.S. (Nepāla Saṃvat or, according to Petech 1984:11, "Newari Samvat"). Secondly, he has interpreted the lexical representation of *"sindhuvājīdharaṇi ca dharayute"* to be 703, which is impossible. What is possible is that the manuscript Regmi read was a different one.

Reading the colophon quoted by Uebach, one can readily see that the colophon has bad grammar, bad meter and bad text ("bad text" in the sense that the text is broken as in the third line where the letters after "pu... " are missing). The colophon is written in verse—the first verse being in Sragdharā vṛtta (Sragdharā meter), and the second verse is in Śloka vṛtta (śloka meter). The Sragdharā vṛtta has 21 *laghu* (light) and *guru* (heavy) syllables occurring strictly in the following order:

+ + + + - + +   - - - - - - +   + - + + - + +

The plus signs represent *guru* (heavy) syllables and the minus signs represent *laghu* (light) syllables. Note that the first line of the quoted colophon has 22 syllables with an extra syllable *ca* between the words *dharaṇi* and *dhara*.

(Although we can go on commenting on its bad grammar and other violations of the meter rules, it is not really necessary to do so as they are not directly related to the determination of the date represented by the colophon.)

Uebach, assisted by Professor Petech, has obviously tried to read the colophon without considering the mistakes in it. She has read *dharaṇī* and *dhara* as two words each representing separate number *dharaṇī* = 1 and *dhara* = 7 (read *dharā*) = 1. Thus, Uebach has come to date the manuscript to the Śaka year 1174, or 1177 depending on the interpretation of the word *sindhu* which represents either 4 (in case it means 'ocean'), or 7 (in case it means 'horse'). Thus, according to Uebach (1970:14), the date could be either November 1251, or November 1254.

Reading the word *dhara* as *dharā* adds to the already existing violations of the meter rule. The syllable */-ra /* in the word *dhara* has to be short, i.e. *-ra*, not long, i.e. *rā*. One cannot, therefore, read the word *dhara* as *dharā* by adding more mistakes to the colophon which has already too many mistakes. I would, therefore, like to read the text first in the following way (breaking the lines where each foot of the stanza is complete), and then consider the mistakes:

śākābde sindhuvājīdharaṇidharayute kārtikakṛṣṇapakṣe
pañcamyāṃ sādhyayoge ruruśira ca ravau sañcitaṃ dharmahetoḥ /
vyākhyārthaṃ devidāsadvijakulasumanaḥ pū[jyapāda] prayatnāl
lekho'yaṃ parśurāmo hariharakath[it]aṃ pustakaṃ santayogyaṃ //
  yatrāste śaṅkaro devo vāgmatī yatra nimnagā //
  nepālasaṃbhavāṃ vāṇiṃ sthāpitaṃ girijā'laye //
  bhavānyai prītirastu //

[Translation: In the Śaka year 774 (or 777), on the fifth day with sādhya yoga and mṛgaśirā constellation in the dark half of the lunar month of Kārtika , Parśurāma wrote (copied) this book, worthy of good people, said (authored?) by Harihara, because of the efforts of revered Devidāsa of a Brahman family, to explain religion.

Where there is Lord Śaṅkara, where there is the river Vāgmatī, the word (work) originated in Nepal was deposited in the house of Girijā. May it be for the pleasure of Bhavānī.]

The particle *ca* (meaning 'also' but meaninglessly standing) in between the two morphemes *dharaṇi* and *dhara* and violating the meter rule in the first line, is obviously inadvertently written down. And, the two morphemes *dharaṇi* and *dhara*, divided by the extraneous *ca* can be joined to make a complete word *dharaṇidhara*, meaning 'mountain', which stands for the number 7. In fact, *-dhara* is a bound morpheme, and thus it cannot occur separately; it has to be joined with another morpheme. I also suspect that the *ca* occurring in the second line of the verse was mistakenly put by the scribe on the first line.

Apparently the colophon, as it is so crude, seems to me to have been entered into the text by the scribe, not by the author of the *Nepāla-māhātmya*. In fact, no *Purāṇas* have the date mentioned in their colophons. So in such texts, what we find is the date, if any, when the copy was made. Although the Sanskrit of the *Nepāla-māhātmya*, like that of the other *Purāṇas*, is not very good grammatically and stylistically, this colophon is even worse and stands in sharp contrast with the rest of the *Nepāla-māhātmya* text.

According to my reading, then, the date intended to be represented by *"śākābde sindhuvājīdharaṇidhara"* is the Śaka year 774 or 777, which comes to be 852 or 855 A. D. It is also possible that the *Nepāla-māhātmya* was written slightly earlier than 855 A. D. However, this date, or any date close to this date appears plausible to me, based on the colophon itself, and considering the following factors.

i) The *Nepāla-māhātmya* does not mention anything about the shrines or temples which became famous after the Licchavi period (A.D. 300-879), or during the subsequent periods namely, the Transitional period (c.750-1442) and the Malla period (1442-1768). Rather, it elaborately tells the story of those shrines which were almost forgotten in the later periods. One such case is the Bhṛṅgāreśvara or Bhṛṅgīśvara *liṅga*. Slusser (1982 Vol.I: 226) writes:

> The history of Bhṛṅgāreśvara is different still. It may be one of the most venerable lingas in the valley, inasmuch as the Gopālarāja-vaṃśāvalī, perhaps in deference to tradition, sees fit to introduce it as the primordial Nepalese deity, even before Paśupati. Established at Bhṛṅgāre grāma (now Sunaguthi village), the linga seems to have been in continuous worship although, unexplainably, its identity was lost for a while. But in the time of *mahāpātra* Vishnusimha of Patan (ca. A. D. 1536-1556), its name was reestablished when, during the cleaning of a nearby well, copper votive vessels were recovered engraved with the name of Bhṛṅgāreśvara.

The *Nepāla-māhātmya* concludes with the story and glory of the Bhṛṅgīśvara (Bhṛṅgāreśvara) *liṅga*. Chapter 30 is entirely devoted to the glorification of the linga. In fact, its story begins from chapter 27. The *Nepāla-māhātmya* (30.62) declares: "Never was there, nor will there be a *liṅga* like Bhṛṅgīśvara." According to the description in the *Nepāla-māhātmya*, the Bhṛṅgīśvara *liṅga* seems to be as great as Paśupati *liṅga* (Nepal's holiest shrine) or even greater. Why would the *Nepāla-māhātmya* eulogize the Bhṛṅgāreśvara if the text was written during the period when the *liṅga* was almost forgotten as it is today or as in the period mentioned by Slusser?

ii) The locations of the shrines mentioned in the *Nepāla-māhātmya* are mostly the places where the Licchavi period stone inscriptions are found. Those places are sparsely scattered all over the Kathmandu valley. The shrines mentioned in the *Nepāla-māhātmya* are not necessarily concentrated in the three urban conglomerations, namely Kathmandu, Patan and Bhaktapur which developed as the capital cities during the Malla period (1200-1768). Nor were the Licchavi period settlements in the Kathmandu valley concentrated in the three major cities. Rather, they were scattered *grāmas* (villages), not cities. There is a high correlation between the locations of the Licchavi period settlements, inscriptions and shrines and those mentioned in the *Nepāla-māhātmya* . For the study of the Licchavi period settlements as indicated in the Licchavi inscriptions, read Vajracharya (1968, 1973) and Slusser (1982).

iii) Most of the shrines mentioned in the *Nepāla-māhātmya* are Śaiva and Vaiṣṇava shrines built by the Licchavi kings. The *Nepāla-māhātmya*, for instance, mentions the Viṣṇu temples, Dolādri Nārāyaṇa, Śikhara Nārāyaṇa, and Icaṅgu Nārāyaṇa, all built originally by Haridatta Varman, the first Licchavi king who ruled ca. 325 A. D. Among the Śivaliṅgas mentioned in the text, all are of the Licchavi period, or older *liṅgas* — Paśupati, Gokarṇeśvara, Anantaliṅgeśvara, Gopāleśvara *et cetera*. Some of the *liṅgas* mentioned in the *Nepāla-māhātmya* , e.g. Somaliṅga, are not even identified today. Somaliṅga had probably fallen into oblivion even during the time the text was written as it states : "Usually, nobody really knows the importance of Somaliṅga in the Kali yuga (the present "iron" age) ..." (*Nepāla-māhātmya* 26.33).

iv) The date, Śaka year 774 (852 A.D.), mentioned in the colophon tells us more than just that particular date. Most of the dates in the inscriptions and colophons after A.D. 879 are found in the Nepāla Saṃvat (N. S.) started by Raghavadeva from that year (A. D. 879). Absence of the date in Nepāla Saṃvat, so frequently used in Nepalese inscriptions and colophons after it was started, makes one suspect that the copy of the *Nepāla-māhātmya* in question was written before the beginning of the N.S. Conversely, it uses the Śaka era, which, besides the Mānadeva saṃvat, was mostly used by the Licchavi rulers in their inscriptions.

v) The colophon does not mention any name of the king, Licchavi or Malla, during whose reign the text was written or copied. The inscriptions and colophons in the books of subsequent periods almost invariably mentioned the names of the kings, during whose reign they were written or copied, so much so that the best history of Medieval Nepal (c.750-1442) was reconstructed by Petech (1958) primarily on the basis of the colophons and inscriptions, and secondarily on the *vaṃśāvalis* (chronicles) and foreign sources. One could surmise that the *Nepāla-māhātmya* was written and copied after the decline of the great Licchavi kings, and before the next glorious period had begun.

I think that the date (852 or 855 A.D.) mentioned in the colophon was the date when the *Nepāla-māhātmya* was copied. I find it reasonable, therefore, to believe that the *Nepāla-māhātmya* was written sometime in the early or mid-ninth century A.D. The claim of allegiance by the *Nepāla-māhātmya* to the *Skandapurāṇa* is also of interest to us in this connection. The *Skandapurāṇa* and other Puraṇic texts were popular in Nepal as early as the sixth or seventh century. According to Rocher (1986:237), Haraprasad Shastri and Cecil Bendall discovered, in the Durbar Library in Kathmandu, a manuscript of the *Skanda-purāṇa* in Gupta script, and on paleographic grounds, they decided that it was written before 659 A. D. Given the popularity of the *Skandapurāṇa* in Nepal as early as 659 and the allegiance to *Skandapurāṇa* claimed by the *Himavatkhaṇḍa* and by the *Nepāla-māhātmya* is evidence not only of the location of the *Nepāla-māhātmya* but also its date.

To sum up on the basis of the colophon quoted above, and considering the other factors presented above, we can determine the *Nepāla-māhātmya* to have been written around the mid-ninth century A.D. We may hold the view until and unless new concrete facts are discovered to contradict it.

4. Contents of the *Nepāla-māhātmya*. As the title of the book indicates, the *Nepāla-māhātmya* is the religious 'Glory of Nepal.' The book is about the importance of the sacred places and deities in and around the Kathmandu valley.

The *Nepāla-māhātmya* tells the story of how deities came to be stationed at particular places. The book begins with Chapter 1 telling the story of Paśupati (the holiest Hindu shrine in Nepal), and other deities around Paśupati. Chapter 2 tells the story of Garuḍa Nārāyaṇa (Cāgu Nārāyaṇa, popularly spelled as Changu Narayan), a very important Vaiṣṇava shrine in Kathmandu.

Chapter 3 and 4 tell the story of Vālmīkīśvara *liṅga*, known as Vāgīśvara installed by Vālmīki, the author of the famous epic, the *Rāmāyaṇa*, and the story of Goddess Caṇḍeśvarī (Chandeshwari) in Banepa. Chapter 5 tells the story of Ḍoleśvara *liṅga*. Chapter 6 tells the story of Sūryavināyaka (Gaṇeśa, the god of learning and protection) in Bhaktapur. Chapter 7 tells the story of the origin of Tilamādhava, a temple of Viṣṇu in Bhaktapur.

Chapters 8-12 tell a long story that culminates in the killing of many demons by Kṛṣṇa and his son Pradyumna. These chapters also contain the story that tells how the valley of Kathmandu was inundated with water by a demon in the form of a mountain blocking the passage of water, and how Lord Kṛṣṇa cut open a gorge through the body of that demon and drained the valley (*Nepāla-māhātmya* 10:69-70). This story is of particular interest to us as it differs with the Buddhist legend which says that the Kathmandu valley was drained by Mañjuśrī coming from Mahā-Cīna (Great China) according to the Svayambhūpurāṇa. In this section the *Nepāla-māhātmya* (11:60-61) also explains that the name of the country "Nepal" was based on the fact that it was maintained or supported by the muni named Nemi, "Ne" standing for Nemi and "pāla" meaning 'sustained, supported, protected etc.'

Chapter 13 begins the story of Somaliṅga and tells the ancient story of Candramas (the Moon) abducting the wife of his guru, Bṛhaspati. The story continues up to Chapter 15 in which the story of the Kumbheśvara *liṅga* is told. Chapters 16-25 relate the story of the demon king Rāvaṇa, claiming that he had performed his penance in Nepal. Chapter 26 tells how Candramā installed Somaliṅga, and was purified from his sin, abducting the wife of guru.

Chapters 27-28 tell the story of Bhṛṅgī, an attendant of Lord Śiva, and tells how he fell down to earth from his original heavenly place in Kailāsa. Bhṛṅgī, born as a Brahman named Guṇāḍhya, authors 900,000 religious verses called 'Gāthā.' Chapter 29 describes the Pradakṣiṇā (circumambulation) of the sacred places, and Chapter 30 tells the story of Guṇāḍhya installing the liṅga named Bhṛṅgāreśvara; as a result, he is reinstated as Bhṛṅgī in Kailāsa.

5. The *Nepāla-māhātmya:* An Evaluation. The *Nepāla-māhātmya* is an attempt by ancient Nepalese scholars to explain the origin of their religion and interpret their cultural background in their own way. The legend on the Kathmandu valley reflects man's perception of space and time, explaining how the geographical shape of a place influences his artistic and literary imagination.

Nepal's religious harmony is a striking social fact for any student of culture and religion. And, the *Nepāla-māhātmya* explains the background of this harmony. Sylvain Levi (1905: 204) expressed surprise about it when he wrote that the " ...*māhātmyas* and *purāṇas* generally exhibit some kind of sectarian fanaticism." The *Nepāla-māhātmya*, on the contrary, puts Śiva, Viṣṇu and the Buddha not only at the same level but as one and the same. For instance:

> From Saurāṣṭra came Viṣṇu in the form of Buddha, and controlling the senses, he practiced penance in the Maṇidhātu (Maṇicūḍa mountain), the best of the mountains. In the great mountain, by the flames of the fires [came] the sweat [on the body] of Buddha from which came out suddenly a river by the name Maṇimatī (Manohara). Pārvatī then became pleased with Buddha, practicing penance, and appeared in front of him by the name of Vajrayoginī.

> Then Pārvatī said to Buddha: O strict in vow, ask for your wish. Hearing the words of Pārvatī, Buddha then replied: May the people in this country be well-behaved.
>
> Hearing the words of Buddha, Pārvatī, kind to her devotees, said to him: This land is designed by Śiva, and you also practiced penance here. Therefore in this great land, O Buddha, even the followers of Śiva will practice Buddhism. There is no doubt about that. Please be a Śaiva (follower of Śiva), and install a *liṅga* on the confluence of the rivers Vāgmatī and Maṇimatī, the greatest shrine, O Lord. Hearing the words of Pārvatī, Buddha the compassionate, then installed the *liṅga* named Kāruṇikeśvara at the confluence of Vāgmatī and Maṇimatī (*Nepāla- māhātmya* 1.57-64).

Reading the *Nepāla-māhātmya,* one cannot escape the emphasis laid on the religious harmony in Nepal where the worship of Buddha is a part of the ritual of worshiping Śiva and/or Viṣṇu, and that Viṣṇu and Śiva are one. This religious syncretism is reflected in the images of two gods combined in one single image. The art historians encountering the images (half Śiva and half Viṣṇu) will find explanations in the *Nepāla-māhātmya.* (See Pal 1970; Bernier 1970 and 1979; Bangdel 1982.) The *Nepāla-māhātmya* (11:49-53) describes the origin of the religious syncretism in the land in the following way:

> The most brilliant among the munis, Nemi, rich in penance, raised his right hand up and spoke words consisting the essence of all the śāstras (branches of science): Oh, what good luck! Oh, what good luck! Our penance has become fruitful because both Hari (Viṣṇu) and Hara (Śiva) have appeared at one (and the same) place. We are accomplished and fortunate since we have seen Lords Hari and Hara, both the primeval persons, with our own eyes of flesh. He, who regards Hari (Viṣṇu) as Hara (Śiva) and Hara (Śiva) as Hari (Viṣṇu), will be śaiva and Vaiṣṇava at one time. The base people who make a difference between Hara (Śiva) and Hari (Viṣṇu) are heretics falling outside the Vedas, and will go to hell.

Based on such descriptions Pal, a leading Indian scholar and art historian, found that the Vaiṣṇava sect in Nepal "not only has a distinctive character but also preserves traditions and concepts that are no longer familiar in India" (Pal 1970: preface). Pal also writes about the "mutual borrowings ... irrespective of sectarian bias" which induced an "atmosphere of syncretism that led to a catholic exchange of ideas" (*Ibid*., prologue). Religious syncretism is an inescapable phenomenon observed in the daily life of the Nepalese people.

Anthropologists studying the religious/cultural history of Nepal will find in the *Nepāla-māhātmya* (4.61) that the Sanskrit word *yātrā* meant not only 'pilgrimage' but also the 'festivals' organized in honor of the deities: "Heaven is undoubtedly for those people who give charities with devotion, and also those who watch the festival of Caṇḍeśvarī." Not only does the colloquial word *jātrā* mean festival, but its Sanskrit root *yātrā* also means the 'festivals of gods'.

The anthropologists will also find the origin and explanation of the word *Nepal* in the *Nepāla-māhātmya* (11:60-61) which reads: O Nemi, you become the leader of all the munis (sages) in this land. And this land should be protected by you according to my words, O *Tapodhana* (rich in penance). Then Mārkaṇḍeya said: Since then that land has been named Nepāla. Because this land in the lap of the Himalayas was protected by the muni Nemi, with pious deeds, it was named Nepāla (literally 'protected by Ne[mi]')

Students of religion will probably find some striking similarities and differences between the *Pañcakrośī* circumambulation performed by the Hindus in Banaras, and the *kṣetrapradakṣiṇā* (circumambulation of the holy land) performed by the Hindus in Kathmandu, Nepal. It seems that with Śiva migrating from Banaras to Kathmandu, parts of the Śaiva rituals were also adopted by his devotees.

Cultural geographers will find that the places mentioned in the *Nepāla-māhātmya* are not just legendary names; they are actual place names with a solid historical background. One can see history as geography in motion. The *Nepāla-māhātmya* opens for us a wealth of knowledge about Nepal's history, geography, culture, art, architecture, religion and social life. About the study of the purāṇas as historical documents, Rocher (1986:131) writes:

> ...the numerous people, rivers, mountains, and cities of Bhāratavarṣa, even if they cannot always be identified, may be assumed to reflect some degree of positive information or recollection. As early as 1885 Burgess called upon scholars to pay attention to the geographic lists of the purāṇas. Ever since the purāṇas have been—and still are—one of the most important sources for our knowledge of the pre-modern geography of India.

It seems that what Rocher has written is nowhere more valid than in case of the *Nepāla-māhātmya* where most of the names of places are accurately located with some effort. In this context, it is also notable that the *Himavatkhaṇḍa*, dealing with the entire Himalayan region, may shed light on a larger geographical area and the social, religious and cultural life of the ancient people in the region.

6. Specialties of this translation. This is the first full-length English translation of the *Nepāla-māhātmya*. Unlike the German translation by Uebach (1970), which left out chapters 16-25, and 27-28, the present translation is complete. Although the stories in those chapters are repeated elsewhere, they have not been skipped in the present translation because of their relation with the holy shrines in the Kathmandu valley.

The translation of each verse into English has been given a chapter and verse number for a quick and ready reference. The English translation and the original Sanskrit verse in roman transliteration are presented on the same page one after the other, so that it may be easier to study the original Sanskrit text and its English translation.

This translation has been kept very close to the **literal** even at the cost of a cumbersome style in English. Thus, it is hoped that it can be used even for Sanskrit language teaching material at schools.

There are also a few explanatory and critical notes, e.g., the note on the *Nepāla-māhātmya* (1:1; 1:31; 1:46; 1:52-53; etc.), which may be of interest to readers for further research.

Appended to this translation of the *Nepāla-māhātmya* are a glossary, an index and a map of the geographical area covered by the book. Most of the places named in the texts have been identified and located on the map. And, a point for further research has been identified, i.e., the route, ritual and the deities to visit in course of the *kṣetrapradakṣiṇā* described in the *Nepāla-māhātmya* chapter 29.

The last verse of the *Nepāla-māhātmya* (30:77) reads as:

idam nepāla-māhātmyaṃ guhyamatyantadurlabham /
gopanīyaṃ prayatnena dhārmikāya prakāśayet /77

30.77 This *Nepāla-māhātmya* is a secret, and extremely rare. It should be protected with great efforts, but be divulged to the pious ones.

This translation is meant to "divulge" the secrets of religious and cultural harmony of Nepal to researchers whose pious duty it is to bring the light of knowledge and love to the world, and make it a better place to live.

THE NEPĀLA-MĀHĀTMYA

Chapter One
The Origin of Paśupati

śrīgaṇeśāya namaḥ /
nārāyaṇaṃ namaskṛtya naraṃ caiva narottamam /
devīṃ sarasvatīṃ caiva tato jayamudīrayet /1

sūta uvāca
janmejayasya yajñānte munayo brahmavādinaḥ /
samāgatā purāṇānāṃ kathām cakrurnirantaram /2

Veneration to Śrī Gaṇeśa.

1.1 After having bowed to Nārāyaṇa, Nara, Narottama, Devī Sarasvatī, may then one utter the word *Jaya* ('victory').

Sūta said:

1.2 The Brahmavādī munis, who had come to the sacrifice organized by Janmejaya, continuously related the stories from the *Purāṇas*.

Note on 1.1: This verse is repeated at the beginning of each book of the *Mahābhārata*, where it may be interpreted to mean 'May one relate the Jaya (*Mahābhārata*) story, after having bowed to Nārāyaṇa, Nara, Narottama, and Devī Sarasvatī.' The *Mahābhārata* itself is called "Jaya" e.g., *Jaya nāmetihāso'yam* (This is a history named "Jaya") since it recounts the history of the 'victory' of the Pāṇḍavas over the Kauravas. Because of the importance of the *Mahābhārata* in Hindu society, the Purāṇas written in the later periods seem to have a common practice of repeating this verse at the beginning of the book. Another version of this verse reads as:

nārāyaṇam namaskṛtya naraṃ caiva narottamam /
devīṃ sarasvatīṃ vyāsaṃ tato jayamudīrayet /

Note on 1.2: Sūta was a pupil of Vyāsa, author of the eighteen *Purāṇas*. Brahmavādī is one who teaches or expounds the Vedas, or someone who is a follower of the Vedānta philosophy. Munis or *ṛṣis* are those sages who meditate upon the meaning of the Vedas.

munimadhye mahātejāḥ jaiminiḥ paryapṛcchata /
mārkaṇḍeyaṃ mahātmānaṃ bhūya eva mahādyutim /3

jaiminiruvāca
bhagavan sarvadharmajña trikālajña munīśvara /
tvattaḥ śrutāni sarvāṇi kṣetrāṇi phaladāni ca /4

nepālaṃ ca mahākṣetraṃ bhuktimuktiphalapradam /
vada tat kīdṛśaṃ kṣetraṃ śrotumutsukitaṃ manaḥ /5

mārkaṇḍeya uvāca
nepālakṣetramāhātmyaṃ śṛṇu sāvahito mudā /
pīṭhānāṃ paramaṃ pīṭhaṃ kṣetrāṇāṃ kṣetramuttamam /6

śleṣmāntakavanaṃ tasya purā nāma pratiṣṭhitam /
śālaistālaistamālaiśca hintālaiḥ paripūritam /7
kharjūrairnāgaraṅgaiśca bījapūraiśca maṇḍitam /
nānānirjharaṇopetaṃ nānāpakṣininādītam /8

1.3 Jaimini, a sage of great brilliance, asked Mārkaṇḍeya, the great soul, who was even more brilliant.

Jaimini said:
1.4 O Lord, knowledgeable of all religions, and of all times (past, present and future), the greatest of the sages, all the sacred lands bestowing fruits (purity bestowed upon the devotees) have already been heard about from you.

1.5 Nepal is [known as] bestowing the fruit of [worldly] enjoyment and deliverance. Please tell [me] how it really is; [my] mind is anxious to hear.

Mārkaṇḍeya said:
1.6 Listen attentively and happily to the account of the merits of the sacred land of Nepal, the greatest seat of deities, and the holiest of the holy shrines.

1.7-8 Its (Nepal's) ancient name was well-known as the Śleṣmāntaka forest, which was full of *śāla* trees (*Shorea robusta*), *tāla* (*Palmyra* tree), *tamāla* (*Xanthocymus pictorious?*) and *hintāla* (palm trees). It (Nepal) was adorned with dates, oranges and citrus fruits. It was also endowed with many cascades, and [was] resonant with the [songs of] birds.

Note on 1.7-8: In giving the names of trees scientific and common terms have been mixed in this translation. The mixed terminology does not affect the stories, our main concern.

vāgmatyāḥ saritastīre sarvatra kusumānvitam /
śleṣmāntakavanaṃ dṛṣṭvā pārvatyāḥ saha śaṅkaraḥ /9
tuṣṭo'bhūdatulāṃ prītiṃ lebhe ca munisattama /

kāśīṃ vihāya kailāsamaṇḍalaṃ sumanoharam /10
pārvatyā sahito rudraḥ śleṣmāntakavanaṃ yayau /
alakṣito nijagaṇairmṛgarūpaṃ vidhāya ca /11
mṛgyā bhavānyā sahito reme tasmin vane mudā /

śleṣmāntakavanaṃ rudre praviṣṭe pārvatīyute /12
alakṣitaḥ suragaṇairjagadāsīt samākulam /

brahmādayaḥ suragaṇā munibhirnāradādibhiḥ /13
trailokyaṃ babhramuḥ sarve rudrānveṣaṇatatparāḥ /

pure grāme vane vā'pi nadyāmupavaneṣu ca /14
parvateṣu samasteṣu dadṛśurnaiva śaṅkaram /

1.9 After seeing the Śleṣmāntaka forest with flowers everywhere, on the bank of the river Vāgmatī (Bagmati), Lord Śaṅkara (Śiva) together with Pārvatī was very pleased, and, O Greatest of the sages, he acquired immeasurable satisfaction [from it].

1.10-11 Leaving Kāśī (Banaras), or even the beautiful Mt. Kailāsa, Lord Śiva, accompanied by Pārvatī, went to the Śleṣmāntaka forest. Unseen even by his own *gaṇas* (troops), he assumed the form of a deer, and happily enjoyed [himself] in that forest with Pārvatī [who had been] transformed into a doe.

1.12 When Lord Śiva entered into the Śleṣmāntaka forest with Pārvatī, he was not seen even by gods, and the entire world was confounded.

1.13 Then all gods including Brahmā, accompanied by Munis including Nārada, wandered around the three worlds (heaven, earth and hell), all in search of Śiva.

1.14 [They looked for him] in towns, villages, forests, rivers and gardens, and in all the mountains, but they did not see Śaṅkara (Śiva) anywhere.

Note on 1.11 The *gaṇas* are the troops of demigods considered as Śiva's attendants, and under the special superintendence of Gaṇeśa.

bhramanto hyalasāḥ śrāntā himavantaṃ nageśvaram /15
jagmurmunigaṇaiḥ sārdhaṃ śaṅkare'rpitamānasāḥ /
kukṣau himavato ramye śleṣmāntakavane tadā /16

ekaśṛṅgaṃ trinetraṃ ca puṣṭāṅgamatisundaraṃ /
mṛgarūpadharaṃ rudraṃ mṛgirūpadharāṃ śivām /17
dadṛśurvismitāḥ sarve mṛgayūthasamanvitaṃ /
tuṣṭuvurdevatāḥ sarvā nānāstotrairmudānvitāḥ /18

tathā'pi na jahau rudro mṛgarūpaṃ tapodhana /
cakruste mantraṇāṃ vipra śakraviṣṇuviriñcayaḥ /19

śṛṅgaṃ dhṛtvā mṛgasyāsya sthāpayāmo vaśe vayaṃ /
iti kṛtvā matiṃ devā brahmaviṣṇusureśvarāḥ /
balena jagṛhuḥ śṛṅgaṃ pāṇibhyāṃ mṛgarūpiṇaḥ /20

dhṛte śṛṅge suraiḥ śīghraṃ mṛgarūpī maheśvaraḥ /21
utpaphāla tato jātaṃ śṛṅgaṃ khaṇḍacatuṣṭayam /
utpatya ca mahārudraḥ pare pāre manohare /22
vāgmatyāḥ saritastīre nāmnā paśupatiḥ smṛtaḥ /

1.15 Travelling, they were tired and fatigued, and accompanied by their troops, they went to the Himalayas, the greatest of the mountains, with their minds set on Śaṅkara.

1.16-18 In the lap of the Himalayas, in the beautiful Śleṣmāntaka forest, they saw with surprise Śiva in the form of a deer with one horn, three eyes, a plump and beautiful body, and also Pārvatī in the form of a doe with a flock of deer. Then all the demigods happily prayed [to Śiva] with various prayers.

1.19 Even then, O Jaimini, rich in penance, Lord Śiva did not give up the form of the deer. Indra, Viṣṇu, and Brahmā discussed [the matter among themselves]:

1.20 Let us hold this deer by his horn and bring him under control. Thinking so, the gods, namely Brahmā, Viṣṇu and Indra forcibly held the horn of Śiva assuming the form of a deer.

1.21 When the horn was held by the gods, Lord Śiva assuming the form of a deer, jumped. Then the horn was broken into four parts.

1.22 Jumping across the beautiful bank of the river Vāgmatī (Bagmati), Mahārudra (Śiva) became known as Paśupati (Lord of the animals).

mārkaṇḍeya uvāca
tato brahmādayo rudramūcuḥ prāñjalayaḥ surāḥ /23
vraja kāśīṃ mahārudra kailāsaṃ vā manoharam /
tvayā vinā jagacchūnyaṃ bhāti naḥ sacarācaram /24

ityākarṇya vaco rudro jagāda tridaśān prati /
sthāsyāmyatra vane ramye na yāsyāmi ca kutracit /25

sthito'haṃ paśurūpeṇa śleṣmāntakavane yataḥ /
ataḥ paśupatirloke mama nāma bhaviṣyati /26

ye māṃ paśupatiṃ devā drakṣanti manujā bhuvi /
paśujanma na teṣāṃ tu matprasādād bhaviṣyati /27

mṛgendraśikharādramyāṃ mama hāsād vinirgatām /
vāgmatīṃ ye ca drakṣanti te narāḥ puṇyabhāginaḥ /28

mṛgendraśikharaṃ gatvā pītvā vai vāgmatījalam /
drakṣanti māṃ paśupatiṃ na te syuḥ paśavo dvija /29

Mārkaṇḍeya said:

1.23-24 Then all gods including Brahmā beseeched Śiva with folded hands: Please let us go to Kāśī (Banaras) or to the beautiful (Mt.) Kailāsa; without you the world with all its movable and immovable beings looks empty to us.

1.25 Hearing the words of the gods, Lord Śiva said to them: I will stay in this beautiful forest, and I will not go anywhere else.

1.26 Because I am stationed here in this Śleṣmāntaka forest in the form of an animal, my name will be known in the world as "Paśupati" (Lord of the animals).

1.27 O gods, those men who pay visit to me (Paśupati) will not be born in the form of animals because of my favor to them.

1.28 The people who will look from the top of the Mṛgendraśikhara mountain at the river Vāgmatī, born out of my laughter, will have good virtues.

1.29 The people, who pay visit to me (Paśupati) after going to the top of the Mṛgendraśikhara mountain, after drinking the [holy] water of the river Vāgmatī, will never be (born as) animals, O *dvija* (Brahman).

Note on 1.29: The word *dvija* (lit. 'twice-born') is used for the Brahmans, the highest cast in the Hindu hierarchical caste system of society.

paśukuṇḍe naraḥ snātvā padā''kramya mṛgasthalīm /
kirateśvaramabhyarcya sarvapāpaiḥ pramucyate /30

kārtike kṛṣṇapakṣasya caturdasyāṃ mṛgasthalīm /
pradakṣiṇāṃ kariṣyanti te narāḥ svargagāminaḥ /31

indreṇa viṣṇunā dhātrā yadyacchṛṅgaṃ dhṛtaṃ mama /
ātmābhilaṣite sthāne taṃ liṅgaṃ thāpyatāṃ mama /32

etasminnantare gaurī mahādevamuvāca tam /
vāgmatyāḥ saritastīre sthāsyāmi tava sannidhau /33

śrutvā girisutāvākyamuvāca girijāpatiḥ /
atyantaguptaṃ girije kathayāmi tavāgrataḥ /34

pūrve bhave dakṣakanyā satī nāmnā vyavasthitā /
apamānena tātasya prāṇāstyaktāstvayā śive /35

1.30 A man, after taking a bath in the Paśukuṇḍa (well of animals), walking on foot to Mṛgasthalī (place of the deer) and worshiping Kirāteśvara (Śiva), will be free from all sins.

1.31 People who perform *Pradakṣiṇā* (circumambulation) in Mṛgasthalī on the fourteenth day of the waning moon in the month of Kārtika (October-November) will go to Heaven.

1.32 Let the parts of my horn, held by Indra, Viṣṇu and Brahmā, be placed in the form of *liṇga* (phallus) in the places desired by me.

1.33 In the meanwhile, Gaurī (Pārvatī) said to Śiva: I will stay near you on the bank of the river Vāgmatī.

1.34 Hearing the words of Pārvatī, Lord Śiva said: Pārvatī, I will tell the greatest secret to you.

1.35 Pārvatī, in your previous life you were born as the daughter of Dakṣa, and were named Satī, and because of the insult [you suffered] from your father, you killed yourself.

Note on 1.31: *Pradakṣiṇā* is circumambulation from left to right, so that the right-hand side is always turned towards the person or deity or object being circumambulated. This act is a reverential salutation to gods/deities.

mayā snehena te devi kuṇapaṃ kaṇṭhasaṃsthitam /
kṛtvā mahīparyaṭanaṃ kṛtaṃ śokākulena ca /36

śokākulaṃ ca māṃ dṛṣṭvā viṣṇuḥ snehavaśena me /
sudarśanena ciccheda tavāṅgāni sthale sthale /37

tavāṅgaṃ patitaṃ guhyaṃ vāgmatītaṭinītaṭe /
mṛgasthalyāṃ udicyāṃ tu tat pīṭhaṃ paramaṃ mahat /38

mama vātsalyato yasmāt sthātumicchasi pārvati /
tasmāt te vatsalā nāma bhaviṣyati varānane /39
mamāgneyyāṃ sadā tiṣṭha mamājñāto maheśvari /

vāgmatyāḥ payasi snātvā dṛṣṭvā tvāṃ vatsalāṃ śive /40
drakṣanti māṃ narā ye vai te syuḥ kailāsagāminaḥ /

matsannidhau te'ntike vā guhyeśīsannidhāvapi /
ye japanti narā bhaktyā teṣāṃ siddhirbhaviṣyati /41

ityākarṇya vaco devī śaṅkarasya śubhāśayam /
sthitā sā vatsalā tatra vāgmatyāḥ saritastaṭe /42

1.36 O Devī, out of love I put your dead body on my shoulder, and afflicted by grief, I walked all over the world.

1.37 Seeing me so afflicted by grief, Viṣṇu, out of love for me, cut the limbs of your body at different places with his [weapon] *Sudarśana cakra* (disc).

1.38 Your *Guhya* (pudendum) dropped on the bank of the river Vāgmatī, on the north of Mṛgasthalī, which is an extremely important shrine (Guhyeśvarī).

1.39 Since you want to stay here because of my love (*vātsalya*), your name will be Vatsalā, O Beautiful Face ! Stay by my permission, O Pārvatī, on the South-eastern side from me.

1.40 Those people who bathe in the water of the Vāgmatī and then visit you, Vatsalā, and then who come to visit me, will be going to Kailāsa.

1.41 Those people who recite prayers with devotion near me, near you, or near Guhyeśvarī, will achieve accomplishment, or perfection.

1.42 Having heard about such a good intention of Lord Śiva, the Goddess Vatsalā stayed there on the bank of the river Vāgmatī.

viṣṇustacchṛṅgamādāya paśupāśavimocanam /43
uttare vāgmatītīre sutuṅge sumanohare /
sthāpayāmāsa talliṅgam sarvapāpaiḥ pramucyate /44

bhādramāse tvamāvāsyāṃ tithau gokarṇasannidhau /

ye piṇḍān pātayiṣyanti tārayiṣyanti te pitṝn /45

bhṛgupātaṃ kariṣyanti gokarṇeśvarasannidhau /
teṣāṃ manorathāḥ sarve bhaviṣyanti na saṃśayaḥ /46

brahmāpi śṛṅgamādāya tadā dakṣiṇasāraṇam /
gatvā saṃsthāpayāmāsa gokarṇeśvaramuttamam /47
taddakṣiṇaṃ tu gokarṇaṃ kṣetrāṇāṃ kṣetramuttamam /

1.43-44 Viṣṇu, taking his horn that frees one from the snares of animal life, installed its symbol (*liṅga*, or Siva's representation in the form of a phallus) on the northern bank of Vāgmatī at a beautiful height. A person is free from all sins (if he visits there).

1.45 In the month of *Bhādra* (August-September), on the day of *amāvāsyā* (the fifteenth day of the dark half of the lunar month), those who drop the *piṇḍas* (balls of rice offered to the ancestors at obsequial ceremonies or *śrāddhas*) near the Gokarṇeśvara (temple) will deliver their ancestors.

1.46 Those who commit *bhṛgupāta* (suicide by jumping off a precipice) near Gokarṇeśvara will have all of their wishes fulfilled without any doubt.

1.47 Brahmā also took [a part of] the horn to Dakṣiṇasāraṇa and established Gokarṇeśvara. The Gokarṇeśvara in the south is the greatest of the shrines.

Note on 1.44: The last foot of the verse 1.44 *sarvapāpaiḥ pramucyate* stands syntactically disconnected with the rest of the text. The approximate meaning is, therefore, translated as: a person is free from all sins (if he pays visit there).

Note on 1.46: Committing suicide by jumping off a precipice was sometimes a mode of religious suicide in India and Nepal among the Śaivites, e.g., "*tatra tatyajurātmānaṃ bhṛgupātena kecana* " (-*Śivabhārata* by Paramānanda 20.39). In Sanskrit literature there are other references to people's attempt to commit suicide by jumping off a precipice, e.g., "*bhṛgupatanakāraṇam apṛccham.*" (-*Daśakumāracarita, pūrvapīṭhikā* 4.3). In a note to this reference to the *bhṛgupatana*, M. R. Kale writes: "The *Bhṛupāta* or *bhairavotsava* is a favorite mode of religious suicide. A few years ago, the Nawab of Junagadh still used to keep guards on Girnar, who watched the place from which pilgrims frequently attempted to precipitate (sic) themselves into the valley. Bāṇa in his *Harṣacarita (Ucchvāsa V)* also refers to this practice." (-Daśakumāracarita ed. by Kale 1966 4th ed., Banaras: Motilal Banarasidass).

indro'pi śṛṅgamādāyāmarāvatyāṃ dvijottama /48
sthāpayāmāsa talliṅgaṃ sarvakāmaphalapradam /

vāgmatyāḥ saritastīre paśupāśavimocanam /49
evaṃ śleṣmāntakavane nāmnā paśupatiḥ smṛtaḥ /

jaiminiruvāca
pārvatyā sahite rudre sthite śleṣmāntake vane /50
kimakāri suraiḥ sarvaistanmamācakṣva suvrata /

mārkaṇḍeya uvāca
sthite paśupatau tatra sarve ye devatāgaṇāḥ /51
svasvakṣetraṃ parityajya śleṣmāntakavane sthitāḥ /

rāḍhātaḥ kālikā devī śleṣmāntakavane gatā /52
jayavāgīśvarī nāmnā prasiddhā kṣetrasattame /
ye'syā bhaktā bhaviṣyanti yāsyanti paramāṃ gatim /53

1.48 O Best of the Brahmans, Indra also took [a part of] the horn to Amarāvatī and established the horn in the form of a *liṅga* that bestows the fruits of all wishes [upon the devotees].

1.49 Thus, [Śiva] is known by the name Paśupati on the bank of the river Vāgmatī, and in the Śleṣmāntaka forest, which frees [one] from the snares of animal life.

Jaimini said:
1.50 When Śiva stayed with Pārvatī in the Śleṣmāntaka forest, please tell me what was done by all the gods, O *Suvrata* (strict in observance of religious vows).

Mārkaṇḍeya said:
1.51 When Paśupati stayed there, all the groups of gods left their respective places and came to stay in the Śleṣmāntaka forest.

1.52-53 Devī Kālikā went from Rāḍhā to the Śleṣmāntaka forest and was known by the name Jayavāgīśvarī in the best of the shrines. Those who will be her devotees will attain the ultimate position (salvation).

Note on 1.52: Rāḍhā, according to Dey (1927), is "that part of Bengal which lies to the west of the Ganges, including Tamluk, Midnapur and the district of Hugli and Burdwan." Rāḍha was also the capital of the state of Gauḍa; e.g., *"Gauḍam Rāṣṭramanuttamaṃ nirupamaṃ tatrāpi Rāḍhāpurīm"* (*-Prabodhacandrodaya*, 2 Bombay).

yāḥ striyaścārcayiṣyanti devyai haṃsaṃ manoharam /
anuyāsyanti tāḥ sarvāḥ priyaṃ yamapuraṃ gatam /54

tripurātaḥ samāyātā rājarājeśvarī śivā /
asyā darśanamātreṇa daridro'tisukhī bhavet /55

pātālamūlamutsṛjya vāsukirnāgasattamaḥ /
uttare devadevasya sthito nijagaṇairvṛtaḥ /56

saurāṣṭradeśādāgatya buddharūpo janārdanaḥ /
maṇidhātau girivare tapasyāmakarod vaśī /57

tapasyāto girivare pañcāgnijvālayā bhṛśam /
prasvedānnirgatā sadyo nāmnā maṇimatī nadī /58

tapasyāṃ kurvatastasya buddhasya girijā tadā /
tuṣṭā babhūva prakaṭā nāmnā sā vajrayoginī /59
uvāca girijā buddhaṃ varaṃ varaya suvrata /

1.54 All those women who offer a beautiful duck to this goddess will follow their husbands who are dead.

1.55 From Tripurā came Rājarājeśvarī, the auspicious one (Śivā). By simply paying visit to her, even a poor person becomes happy.

1.56 Leaving the bottom of Pātāla (an underworld), the greatest Nāga, Vāsuki, surrounded by his troops, [came to] reside on the north of Paśupati.

1.57 From Saurāṣṭra came Viṣṇu in the form of Buddha, and controlling the senses, he practiced penance in the Maṇidhātu, the best of the mountains.

1.58 In the great mountain, by the flames of five fires [came] the sweat [on the body of Buddha] from which came out suddenly a river by the name of Maṇimatī.

1.59 Then Pārvatī became pleased with Buddha, practicing penance, and appeared in front of him by the name of Vajrayoginī. Then Pārvatī said to Buddha: O *suvrata* (strict in vow), ask for your wish.

Note on 1.54: The verse reflects the Hindu emphasis on the inseparability of the husband and wife even after death.

śrutvā girisutā vākyamuvāca bhagavāṃstadā /60
sadācāraparā lokā hyasmin deśe bhavantviti /

buddhavākyaṃ śivā śrutvā prāha taṃ bhaktavatsalā /61
śivena racitaṃ kṣetraṃ bhavatā'pi tapaḥ kṛtam /
ataḥ kṣetrottame buddha śaivācāraparāyaṇāḥ /62
bauddhācāraparā lokā bhaviṣyanti na saṃśayaḥ /

vāgmatyāḥ maṇimatyāśca saṅgame kṣetrasattame /63
śivadharmaparo bhūtvā liṅgaṃ saṃsthāpaya prabho /

śrutvā girisutāvākyaṃ buddhaḥ kāruṇikastadā /64
saṅgame stapayāmāsa liṅgaṃ kāruṇikeśvaram /

ye drakṣanti narā bhaktyā te ca vai svargagāminaḥ /65

mārkaṇḍeya uvāca
tasmin pradeśe girijā jātā vai vajrayoginī /66
bhaktalokahitārthāya sthitā vai tatra parvate /

1.60 Hearing the words of Pārvatī, Buddha replied: May the people in this country be well-behaved, please.

1.61-62 Hearing the words of Buddha, Pārvatī, compassionate to her devotees, said to him: This land is designed by Śiva, and you also practiced penance here. Therefore, in this great land, O Buddha, even the Śaivites will practice Buddhism. There is no doubt about that.

1.63 Please be a Śaivite, and install a *liṅga* on the confluence of the rivers Vāgmatī and Maṇimatī, the greatest shrine, O Lord !

1.64 Hearing the words of Pārvatī, Buddha, the Compassionate, then installed the *liṅga* named Kāruṇikeśvara on the confluence [of Vāgmatī and Maṇimatī].

1.65 The people who pay visit [to Kāruṇikeśvara] with devotion will certainly go to Heaven.

Mārkaṇḍeya said:
1.66 In that land, Pārvatī appeared as Vajrayoginī. And she is stationed in that mountain for the well-being of the community of her devotees.

evaṃ ca devatāḥ sarvāḥ śleṣmāntakavane śubhe /67
tadā paśupatipremṇā nānāsthāneṣu saṃsthitāḥ /

iti śrīskandapurāṇe nepāla-māhātmye
paśupatiprādurbhāvo nāma prathamo'dhyāyaḥ //1//

1.67 Thus, all gods, out of the love of Paśupati were then stationed in different places in the beautiful Śleṣmāntaka forest.

Thus ends the first chapter named
the "Appearance of Paśupati"
in the *Nepāla-māhātmya* of the *Skandapurāṇa*.

Chapter Two

The Origin of Garuḍa-nārāyaṇa

jaiminiruvāca
keṣu sthāneṣu ke devāḥ śleṣmāntakavane sthitāḥ /
vada sarvaṃ mahābhāga śrotumicchā prajāyate /1

mārkaṇḍeya uvāca
santi tīrthānyanekāni śleṣmāntakavane śubhe /
devatāḥ sakalāstatra sthitā bhaktavarapradāḥ /2
tathā'pi mukhyatīrthānāṃ kānicit kathayāmi te /

dolāgirau campakavṛkṣanirgato bhaktānukampī garuḍadhvajo hariḥ /
yannāmasaṅkīrtanato bhujaṅgamo mahāviṣo nirviṣatāmupaiti /3

jaiminiruvāca
kathaṃ campakavṛkṣāt tu nirgato garuḍadhvajaḥ /
tad brūhi tvaṃ mahābhāga śrotukāmastapodhana /4

Jaimini said

2.1 At which places in the Śleṣmāntaka forest are different gods stationed? Please tell (me) all that, O illustrious one, for I have a great desire to hear.

Mārkaṇḍeya said:

2. 2 There are many holy places in the beautiful Śleṣmāntaka forest. And, all gods are stationed there, granting the wishes to (their) devotees. Even then, I will tell you about some of the main holy places.

2. 3 There is Garuḍadhvaja Hari (Viṣṇu), loving his devotees, who came out of the Campaka (*magnolia*) tree in the Dolā mountain, by chanting whose name, even the most poisonous snake becomes poisonless (for the chanter).

Jaimini said:

2. 4 How did Garuḍadhvaja (Viṣṇu) come out of a Campaka tree? Please tell (me) that, O illustrious one. O *Tapodhana* (rich in penance), I want to hear.

Note on 2.3: Garuḍadhvaja is an epithet of Viṣṇu, which literally means 'one with garuḍa (eagle) in his flag'. But it is well-known that garuḍa is the mount of Viṣṇu. The epithet garuḍadhvaja is widely used in the Sanskrit literature.

mārkaṇḍeya uvāca

tapodhana kathāmetāṃ mattaḥ sāvahitaḥ śṛṇu /
āsit sudarśanaḥ kaścit tāpasaḥ kopanaḥ śuciḥ /5

dolāgirivare cakre tapovanamanuttamam /
tasyaikā kapilā dhenuḥ kāmadhenurivāparā /6

tasyā dugdhena sa munirhavyakavyādikaṃ svayam /
prāṇayātrāṃ ca vidadhe yatātmā'tithipūjakaḥ /7

ekadā kapilā tasya bhramantī campake gatā /
campakād bahirāgatya puruṣaḥ ko'pi śobhanaḥ /8
tasyā dugdhaṃ svayaṃ pītvā campakābhyantaraṃ yayau /
tasyā dugdhaṃ munirnaiva lebhe yatnaparāyaṇaḥ /9

yāti campakamūlaṃ sā kṣīraṃ ca puruṣaḥ papau /

Mārkaṇḍeya said:

2. 5 O *Tapodhana* (rich in penance), please listen attentively to this story from me. There was a certain ascetic named Sudarśana (lit. 'handsome' or 'good-looking'), who was, however, irascible, although pure (in heart).

2. 6 The ascetic made a beautiful penance-grove (or a hermitage) in the Dolā mountain. He had a brown cow, who was almost like another Kāmadhenu (a heavenly cow yielding all desires).

2. 7 The self-restrained muni (ascetic), hospitable to his guests, performed the *havya* (sacrifice for the gods) and the *kavya* (oblation to the manes), and he sustained himself with the milk of the cow.

2.8-9 One day, his brown cow, wandering around, went to a Campaka (*magnolia*) tree. Then a handsome person came out of the Campaka tree and drank her milk and went back into the Campaka tree. So the muni did not get any milk from her despite his efforts.

[Everyday] the cow went to the Campaka (*magnolia*) tree, and the (unknown) person drank her milk.

Note on 2.5: There is a reference to a *ṛṣi* named Kopana in the *Mahābhārata,* e.g., "*Raibhaścāpi tapasvī ca kopanaśca mahān ṛṣiḥ*" (III, 135: 58). So, one could translate the verse 2.5 as: "There was a certain ascetic named Kopana (lit. 'irascible'), who was, however, good-looking and clean. But, 'kopana' refers to an ascetic named Sudarśana (see verse 2.23).

alabdhvā kapilākṣīraṃ munirvai saptavāsarān /10
cukopātīva saṃkruddho vacanaṃ cedamabravīt /
yaḥ pibatyeva kapilādugdhaṃ havyanimittakam /11
śiraśchetsyāmi durbuddheryadyahaṃ tapaso nidhiḥ /
ityuktvā sa śanairvipraḥ kapilāpṛṣṭhato yayau /12

alakṣite tarutale kapilā campakaṃ yayau /
campakād bahirāgatya kapilāyāḥ papau payaḥ /13

yāvat pītvā tarutale tāvat sa tapaso nidhiḥ /
śiraściccheda khaḍgena puruṣasyātikopanaḥ /14

vicchinnaśirasastasya puruṣasya tadā vapuḥ /
śaṅkhacakragadāpadmasamāyuktaṃ babhūva ca /15

garuḍopari taṃ dṛṣṭvā viśiraskaṃ tadā muniḥ /
viṣaṇṇo'bhavadatyantaṃ kiṃ kṛtaṃ ca mayā punaḥ /16

garhayāmāsa cātmānaṃ bhūyo bhūyastapodhanaḥ /
mūrchāmavāpa mahatīṃ saṃjñāṃ labdhvā tapodhanaḥ /17

2.10-12 Not getting any milk from the brown [cow] for seven days, the muni became very angry and said the following words: Whoever drinks, like this, the milk of the brown cow, meant for gods, I will definitely sever the head of that wicked one if I am *tapodhana* (rich in penance). Saying this, the Brahman went after his brown cow.

2.13 While unobserved (by the muni), the (brown) cow went under the Campaka (*magnolia*) tree. And [the unknown person] came out of the Campaka tree and drank the milk of the cow.

2.14 As [the person] had just drunken [the cow's milk] under the tree, the muni, rich in penance, became very angry and severed the head of that person.

2.15 Then the body of the person whose head was severed, became joined [in hands] with the *śaṅkha* (conch), *cakra* (disc), *gadā* (mace) and *padma* (lotus).

2.16 Seeing the headless person on the Garuḍa (eagle), the muni felt very sorry, and said: What did I do?

2.17 He cursed himself again and again, and went into deep unconsciousness, and came back to consciousness [afterwards].

nidhanāyodyataḥ sadyaḥ prāyaścittaṃ carāmyaham /
maraṇāyodyataṃ dṛṣṭvā prāha nārāyaṇo munim /18

mā bhaiṣīstvaṃ muniśreṣṭha mā viṣādo bhavatviti /
tvayā kṛtaṃ samyageva tuṣṭo'haṃ te tapodhana /19
bhayaṃ tyaja muniśreṣṭha varaṃ varaya suvrata /

niśamya nārāyaṇavākyamuttamaṃ tapodhano bhītimudasya tatkṣaṇāt /
kṛtāñjaliḥ prāha mahāpakāriṇe varaṃ dadāsīśa biḍambanaṃ hi tat /20
adhamaṃ māṃ durātmānaṃ karmacāṇḍālatāṃ gatam /
sudarśanena cakreṇa jahi māṃ madhusūdana /21

yasya devāḥ sagandharvāḥ yuddhe sāsuramānuṣāḥ /
loma chettuṃ na śaktāḥ syustasya cchinnaṃ mayā śiraḥ /22

śrutvā sudarśanavacaḥ prāha nārāyaṇastadā /
śrūyatāṃ muniśārdūla yena cchinnaṃ śiro mama /23

āsīt purā caṇḍanāmā dānavo'tiparākramaḥ /
vārāṇasyāṃ tapastepe śivārādhanatatparaḥ /24

2.18 Suddenly he tried to kill himself, [saying:] I will atone for my sin. Seeing him trying to kill himself, Nārāyaṇa (Viṣṇu) said to the muni:

2.19 Do not fear, O best muni, nor feel sorry. You did the right thing. I am pleased with you, O *tapodhana* (rich in penance) ! Shun your fear, O best muni ! Ask for your wish, O *suvrata* (strict in observance of one's vows) !

2.20-21 Hearing the good words of Nārāyaṇa, the *tapodhana* (the muni, rich in penance) gave up fear, folded his hands in supplication and said: If you grant the wish to the wrong-doer, O Lord, it will be an irony. O Madhusūdana (Viṣṇu), with your *sudarśana* disc, kill me, the lowest, the wicked, and one who has become *karmacāṇḍāla* (base in deed).

2.22 I severed his head, whose hair nobody could even dare to cut in war —neither gods, nor the *gandharvas* (a class of demigods), nor demons, nor humans.

2.23 Hearing the words of Sudarśana, Nārāyaṇa then said: O great muni, please listen [to the reason] why my head was severed.

2.24 Once there was a very brave Daitya (demon) named Caṇḍa, who practiced penance in Vārāṇasī (Banaras) with a desire to please Śiva.

dānavendre sutuṣṭo'bhūdumānāthaḥ śivāyutaḥ /
varaṃ varaya daityendra tava yanmanasepsitam /25

mahādevavacaḥ śrutā dānavendrastapodhanaḥ /
striyaṃ vinā sarvasattvāvadhyaṃ vavre varaṃ tadā /26

śukrācāryasya śiṣyo'bhūt sumatirdharmatatparaḥ /
śiṣyaḥ paraśurāmasya dhanurvidyāviśāradaḥ /27

sakhā sa dānavapateratyantaṃ priyadarśanaḥ /
yānapānāśane tasya nirviśeṣo'bhavad dvijaḥ /28

śivasya varalābhena sumateśca prasādataḥ /
trailokyarājyaṃ bubhuje caṇḍanāmā sa dānavaḥ /29

pīḍitāstena daityena devāḥ sendrapurogamāḥ /
gatvā ca kṣīrajaladhiṃ tuṣṭuvuḥ jalajottamam /30

tuṣṭo bhūtvā jagannāthaḥ provāca balasūdanam /
tavāgamanakṛtyaṃ yad vada śīghraṃ karomyaham /31

2.25 Then Śiva, together with Pārvatī, became very pleased with the lord of the Daityas (demons). So he said to him: O Lord of the Daityas, ask for the wish desired by your mind.

2. 26 Hearing the words of Māhādeva (Śiva), O *Tapodhana* (rich in penance [Sudarśana]), the lord of the Daityas then asked for a wish, i.e., not to be killed by anyone except a woman.

2.27 A disciple of Paraśurāma, Sumati, who was expert in archery, also became a disciple of Śukrācārya, and was highly devoted to religious works.

2.28 He (Sumati) was a very dear friend of the lord of the Daityas (Caṇḍa), and Sumati was inseparable from him in walking, drinking and eating.

2.29 The Daitya named Caṇḍa enjoyed the kingdom of all the three worlds (heaven, earth and hell) because of Śiva's blessings and Sumati's grace.

2.30 Then all the gods headed by Indra, who were oppressed by that Daitya, went to the ocean and prayed to the lotus-eyed (Viṣṇu).

2.31 Being pleased with them, the lord of the worlds (Viṣṇu) said to Indra: Please tell me quickly the purpose of your coming? I will do [whatever I can].

śrutvā nārāyaṇavacaḥ provāca balasūdanaḥ /
yuddhyasva caṇḍadaityena devārthaṃ puruṣottama /32

mārkaṇḍeya uvāca
sa tatheti pratijñāya daityāristridaśaiḥ saha /
yayau caṇḍapuraṃ yoddhuṃ daityendreṇa balīyasā /33

āgataṃ surasainyaṃ ca śrutvā caṇḍāsuro ruṣā /
asaṅkhyairditijairyuktaḥ svapurānniryayau bahiḥ /34

tataḥ samabhavadyuddhaṃ tumulaṃ lomaharṣaṇam /
dānavānāṃ surāṇāṃ ca nānāśastraprahāriṇām /35
tataḥ prāvartata nadī rudhireṇa bhayāvahā /
rathacakragrāhavatī māṃsasaṅghātakardamā /36
chinnamuṇḍacayaiḥ pūrṇā keśaśaivālasaṃyutā /
śarormibhīṣaṇā ghorā devāsuravināśinī /37
śūrā gacchanti tatpāraṃ vinimajjanti kātarāḥ /
tadā devabalaṃ bhagnaṃ daityairbhīmaparākramaiḥ /38

tato bhīmabalairdaityairmama yuddhamabhūnmune /
mama śārṅgacyutairbāṇairbhagnaṃ daityabalaṃ mahat /39

2. 32 Hearing the words of Nārāyaṇa, Indra said: Please fight against the Daitya, Caṇḍa, for the sake of gods, O Puruṣottama.

Mārkaṇḍeya said:
2.33 The enemy of the Daityas [Viṣṇu] then said: "So be it", and went with gods to the city of Caṇḍa to fight against the strong king of the demons.

2.34 Hearing that the army of gods had come [to the city], the demon Caṇḍa came angrily out of his city with innumerable demons.

2.35-38 Then there was a fierce battle, hair-raising indeed, between the demons and the gods, hurling various weapons. From that [battlefield] flowed a dreadful river of blood, with wheels of chariots like crocodiles in it, with heaps of flesh like mud, filled with severed heads, with *śaivāla* (a kind of hairy aquatic moss), awful with the waves of arrows destroying both the gods and demons. The brave crossed the river; the cowards were drowned. Then the forces of the gods were destroyed by the demons of great valor.

2.39 Then there was a war between the very strong demons and me, O muni. And, the great army of demons was destroyed by the arrows hurled from my Sārṅga bow.

bhagnāṃ svāṃ vāhinīṃ dṛṣṭvā caṇḍo daityapatistadā /
mayā yoddhuṃ samāyāto ghorairdaityabalairvṛtaḥ /40
mahatā rathaghoṣeṇa nādayan vai vasundharām /
chādayan bāṇavarṣairmāṃ darśayan hastalāghavam /41

tribhirbāṇairlalāṭe me hṛdaye saptabhiḥ śaraiḥ /42
garuḍaṃ ca triṣaṣṭyā vai vivyādha ditijādhipaḥ /

mayā'pi hṛdayaṃ tasya bhinnaṃ pañcabhirāśugaiḥ /43
lalāṭe cā'rpitā bāṇā daśa vai marmabhedinaḥ /

tato'tikruddho danujo māṃ vivyādha tribhiḥ śaraiḥ /44
garuḍaṃ cāṣṭabhirbāṇairdārayāmāsa dāruṇaḥ /
garuḍasya śarīrāt tu susrāva rudhiraṃ bahu /45

garuḍaṃ vikalaṃ dṛṣṭvā krodho me samajāyata /
mayā cchinno dhvajastasya śareṇa nataparvaṇā /46

sāratheśca śiraśchinnaṃ śareṇaikena tatkṣaṇāt /
caturbhiścaturo vāhā hatāstasya durātmanaḥ /47
varma cchinnaṃ śaraikeṇa hṛdaye pañca sāyakāḥ /
arpitāḥ ditijeśasya mayā krodhena tatkṣaṇāt /48

2.40-41 Seeing his army destroyed, Caṇḍa, the lord of the Daityas, accompanied by his awful forces of demons, came to fight with me, the rumble of his great chariot resounding around the earth itself, covering me with the rain of arrows and showing dexterity of hands.

2.42 The lord of the Daityas pierced my forehead with three arrows, my chest with seven arrows, and Garuḍa with 63 arrows.

2.43 I also broke his chest with five arrows, and pierced his head with ten arrows that were exceedingly painful.

2.44-45 Then the extremely angered demon pierced me with three arrows. The frightful [demon] also tore open (the body of) Garuḍa with eight arrows. A great deal of blood flowed from the body of Garuḍa.

2.46 I was very angry to see Garuḍa so wounded. So I cut down his flag with a barbed arrow.

2.46-48 Immediately after that I severed the head of [his] charioteer, and with four more arrows I killed four horses of the wicked one. Then his armour was broken [by me] with an arrow. Immediately after that, out of anger, I drove five arrows into the chest of the Daitya.

virathaśchinnavarmā ca hatāśvo hatasārathiḥ /
padātirabhabhavacchīghraṃ vyākulaścābhavad bhṛśam /49

dānavaṃ pīḍitaṃ dṛṣṭvā maccharairarditaṃ bhṛśam /
trāyan dvijavaraḥ śighraṃ sumatiḥ pratyapadyata /50

sa kṛtvā pṛṣṭhato daityaṃ rathena mahatā dvijaḥ /
abhyayānmāmatikruddhaścaṇḍasnehasamākulaḥ /51
śiṣyaḥ paraśurāmasya dhanurvidyāviśāradaḥ /
mantraśāstre ca śukrasya priyaśiṣyo dvijottamaḥ /52

tena me dāruṇaṃ yuddhamatīva pratyapadyata /
āsīd yuddhaṃ sutumulaṃ siṃhayoriva kānane /53
mama dvijarṣabhasyā'pi devalokabhayāvaham /

āgneyāstraṃ mayā kṣiptaṃ parjanyaṃ vidadhe muniḥ /54
vāyavyāstraṃ mayā kṣiptaṃ parvatāstraṃ ca kṣiptavān /
sarpāstraṃ tu mayā kṣiptaṃ garuḍāstraṃ sa sṛṣṭavān /55
kṛte pratikṛtiṃ kurvan sumatiḥ śūrasattamaḥ /
vivyādha hṛdayaṃ ghorairmama saptabhirāśugaiḥ /56

2.49 Then he was deprived of the chariot, and with his armour broken, his horses and his charioteer dead, he soon became a foot-soldier, and was very bewildered.

2.50 Seeing the Daitya so tormented and severely afflicted by my arrows, the best Brahman, Sumati, soon arrived to rescue him.

2.51-52 Full of love for Caṇḍa, the disciple of Paraśurāma, expert in archery, and in the science of *mantras* (spells), the favored disciple of Śukra, the great Brahman placed the demon behind himself, and angrily came toward me in a big chariot.

2.53 Then I had an extremely frightful battle with him. The fight between the Brahman (Sumati) and me was as fierce as the one between two lions in the forest, causing even the gods to fear.

2.54-56 I threw the *āgneyāstra* (a missile that creates fire), and the muni (Sumati) created rain. I threw *vāyavyāstra* (a missile that creates wind), and he created *parvatāstra* (a missile that creates mountains). I threw *sarpāstra* (a missile that creates snakes), and he created *garuḍāstra* (a missile that creates eagles). Reacting to [all my] actions, Sumati, the greatest among the brave, pierced my heart with seven dreadful arrows.

navatyā garuḍaṃ vidhvā nanāda dvijasattamaḥ /
bhinnamarmastu garuḍa ānanādrudhiraṃ vaman /57
papāta garuḍo bhūmau niśceṣṭaḥ pādapo yathā /
ahaṃ padātirabhavaṃ patite garuḍe bhuvi /58

hāhākāro mahānāsīddevānāmatidāruṇaḥ /
lajjākrodhau samutpannau kṣamāśīlasya me mune /59

devānāṃ paśyatāṃ tatra bhāvino'rthasya gauravāt /
cakraṃ sudarśanaṃ kṣiptaṃ mayā jvālātibhīṣaṇam /60

chinnaṃ śirastu cakreṇa brāhmaṇasya tadā mayā /
brahmahatyā tadā ghorā māmiyāya dvijottamaḥ /61

śukrācāryo yuddhabhūmimāgatya krodhavihvalaḥ /
śaśāpācyuta śiṣyasya śiraśchinnaṃ tvayā yataḥ /62
ato'sya vaṃśajo vipraḥ śiraśchetsyati te hare /
evaṃ śāpo mayā labdhaḥ śukrācāryāt sudāruṇaḥ /63

brahmahatyā'bhibhūtena deśā bhrāntā mayā mune /
labdhaṃ śarma na kutrā'pi bhramatā dvijasattama /64

2.57-58 Piercing Garuḍa (eagle) with nine arrows, the great Brahman roared. Garuḍa, pierced in the vital parts, vomited blood and fell onto the ground unconscious, like a tree. I became a foot-soldier when Garuḍa fell onto the ground.

2.59 There was a great lamentation among gods. Then a sense of shame and anger developed in me although I am generally forgiving.

2.60 While the gods were looking on, I threw my Sudarśana *cakra* (disc) with fire on it because of the pressure of the inevitable Fate on me.

2.61 When I severed the head of the Brahman with the disc, the dreadful sin of killing a Brahman fell upon me, O Brahman.

2.62-63 Śukrācārya, extremely angered (with me), came to the battlefield and cursed me: O Viṣṇu, since you severed the head of my disciple, a descendant of this Brahman will sever your head. So I received a dreadful curse from Śukrācārya.

2.64 Humiliated by the sin of Brahmanicide, I wandered from place to place, O muni. Despite the wandering, I did not find peace anywhere, O Brahman!

dolāgirau campakavṛkṣamadhye mayāsthitaṃ pāpavaśena vipra /
śukrasya śāpena śiro madīyaṃ chinnaṃ tvayā vipra na te'sti doṣaḥ /65

atra dolāgirau sthāsye chinnaśāpo dvijottama /
sudarśana tvamatraiva mama pūjāparo bhava /66

dvādasyāṃ paurṇamāsyāṃ ca tathaiva budhavāsare /
ye drakṣanti narā bhaktyā te vai vaikuṇṭhagāminaḥ /67

evaṃ dolāgirau ramye hariścampakapādapāt /
chinnaśīrṣaḥ sthitastatra pūjakastu sudarśanaḥ /68

sthitaṃ dolāgirau vīkṣya sarpā nirviṣatāṃ gatāḥ /
garuḍasya prasādena jaimine munisattama /69

iti śrīnepāla-māhātmye himavatkhaṇḍe
garuḍanārāyaṇaprādurbhāvo nāma dvitīyo'dhyāyaḥ //2//

2.65 Then because of the sin, I stayed in the middle of the Campaka (*magnolia*) tree in the mountain, O Brahman! And, because of the curse of Śukrācārya, you severed my head. So, O Brahman, this is not your fault.

2.66 Now that my curse has been executed, I will stay in the Dolā mountain. O Sudarśana, the best Brahman, please be [a priest] engaged in my worship.

2.67 Those people who pay visit [to me] with devotion on the twelfth or the fifteenth day of the waxing moon, or any Wednesday, will go to Vaikuṇṭha (the abode of Viṣṇu).

2.68 Thus, there was Viṣṇu, who came out of the tree without a head in the beautiful Dolā mountain. And, Sudarśana was his (devoted) priest.

2.69 Seeing [Viṣṇu] stationed in the Dolā mountain, O Jaimini, best of the munis, the snakes become poisonless because of the grace of Garuḍa.

Thus ends the second chapter named
the "Appearance of Garuḍa-nārāyaṇa"
in the *Nepāla-māhātmya* of the *Himavatkhaṇḍa*.

Chapter Three

The Origin of Vālmīkīśvara liṅga

mārkaṇḍeya uvāca
āsicca tamasātīre vālmīkirmunisattamaḥ /
vedavedāṅganipuṇastapaḥsvādhyāyatatparaḥ /1

kadācid vacanaṃ tasyākasmikaṃ samajāyata /
nāradasyopadeśena prāpyājñāṃ brahmaṇo'pi ca /2
rāmāyaṇakathāṃ kartuṃ niścayaṃ kṛtavān muniḥ /
papraccha nāradamuniṃ vālmīkirmunipuṅgavaḥ /3

kasmiṃsthale mayā sthitvā kāvyaṃ kāryamanuttamam /
kasmiṃsthale vāgvibhūtirjāyate munisattama /4
sthairyaṃ ca manasaḥ kutra sarvopadravavarjite /
jāyate muniśārdūla tatra gatvā karomyaham /5
rāmāyaṇaṃ nāma kāvyaṃ mune paramaśobhanam /

Mārkaṇḍeya said:

3.1 There was on the bank of the river Tamasā a great sage Vālmīki who was expert in the Vedas and the *Vedāṅgas* and who engaged in penance and study of the Vedas.

3.2-3 Once he (Vālmīki) suddenly uttered words (in verse). Then according to the instruction of Nārada, and the order from Brahmā, the muni (Vālmīki) decided to write the story of the *Rāmāyaṇa*. And, Vālmīki, the great sage, asked Nārada:

3.4-5 O best muni, in which place should I stay and write the best epic? In which place will one achieve the best command of language? Where will mind be concentrated without any kinds of disturbances? O best muni, I want to go there and write an extremely beautiful epic poem, the *Rāmāyaṇa*.

Note on 3.1: *Vedāṅga* literally means 'limb of the body of the Vedas'. The word is often used to refer to certain classes of works regarded as auxiliary to the Vedas and designed to aid the study of the Vedas. The *Vedāṅgas* are six: *1. Śikṣā*, 'the science of proper articulation and pronunciation (phonetics)'; *2. Chandas*, 'the science of prosody'; *3. Vyākaraṇa*, 'grammar'; *4. Nirukta*, 'etymological explanation of difficult Vedic words; *5. Jyautiṣa* 'astronomy', and *6. Kalpa*, 'ritual or ceremonial rules'.

śrutvā vālmīkivacanaṃ nāradaḥ prāha śobhanam /6

dolāgireragnibhāge vīrabhadrānadīdvayam /
tayośca saṅgame ramye nānāpādapaśobhite /7
nālikeraiśca jambīraiḥ kharjūrairūpaśobhite /
āmraiśca panasaiścaiva bījapūraiḥ samantataḥ /8
kovidāraiśca bakulaiḥ kuṭajairupaśobhite /
puṣpairnānāvidhairamyairdvitīya iva nandane /9

tatra gatvā muniśreṣṭha sarvopadravavarjite /
kuru rāmāyaṇaṃ kāvyaṃ janānāṃ gatidāyakam /10

śrutvā sa nāradavaco vālmīkirmunisattamaḥ /
vīrabhadrāsaṅgame'smin sa gatvā munipuṅgavaḥ /11
bhāvirāmāyaṇaṃ kāvyaṃ cakre paramaśobhanam /

tataḥ prīto munivaraḥ sthale'nugrahamācarat /12
āhūya tamasāṃ vākyaṃ saritaṃ nijagāda ha /

tvamapyatraiva tamase matprītyā saritāṃ vare /13
antarguptā saṅgame'smin vaha śīghraṃ gatiprade /

3.6 Hearing the good words of Vālmīki, Nārada said:

3.7-9 There are two rivers called Vīra and Bhadrā on the southeastern part of the Dolā mountain. At the beautiful confluence of the two rivers, adorned with various trees—coconut, citrus, date, mango, jack-fruits, *Bījapūra* (a citrus tree called 'Bimiro' in Nepali) all around, also adorned with *Kovidāra* trees (*Bauhinia variegata*, 'Koiralo' in Nepali), *Bakula* trees ('Maulasiri' in Nepali), and with various beautiful flowers, as if it were a second Nandana (garden of Heaven).

3.10 Go there, where there is no disturbance at all, O best muni, and make the epic the *Rāmāyaṇa*, that gives salvation to the people.

3.11 Hearing the words of Nārada, Vālmīki, the great sage, went to the confluence of Vīrabhadrā, and wrote a beautiful epic poem, which was to be known later as the *Rāmāyaṇa*.

3.12 Pleased with the place, the great muni feeling an obligation to it, invited the river Tamasā and said:

3.13 O Tamasā, bestower of salvation, please flow quickly hidden here in this confluence, best among the rivers, for my happiness.

munervacanamākarṇya tamasāntarhita'vahat /14

yadā ca raghunāthena sāgare setubandhanam /
karttavyaṃ vāyutanayastadā''gatya himālayam /15
utpāṭya himavatcchṛṅgaṃ dorbhyāmādāya mārutiḥ /
vīrabhadrāsaṅgame'tiśrāntaḥ saṃsthāpya taṃ girim /16
saṃsthāpya tu mahāliṅgaṃ nāmnā hanumadīśvaram /
viśrāmya salilaṃ pītvā dorbhyāmādāya taṃ girim /17
vihāyasagatiḥ śīghraṃ hanumān vāyunandanaḥ /
tataḥ prabhṛti tajjātaṃ hanumattīrthamuttamam /18

ye'tra snānaṃ kariṣyanti saṅgame'tisudurlabhe /
na drakṣanti manuṣyāste bhāskarermukhapaṅkajam /19
prātaḥ snānaṃ kariṣyanti ye narā bhaktisaṃyutāḥ /
dhanayuktā bhaviṣyanti kṛtārthāḥ svargagāminaḥ /20

kiñcid dūre saṅgamasya yajñabhūmiṃ manoharām /
vidhāya munibhiḥ sārddhaṃ vājapeyamathākarot /21

yajñaṃ samāpya vālīkirnavanāḍimayaṃ girim /
āruroha dvijaśreṣṭho munibhirmunisattamaḥ /22

3.14 Hearing the muni's words, the hidden river Tamasā flowed [there].

3.15-18 When Lord Rāmacandra had to build a bridge over the ocean, Hanumān, son of the Wind, came to the Himalaya, and breaking the top off of the Himalaya, took it away in his hands. And when he was tired, he placed the mountain near the confluence of Vīrabhadrā, and installed a great *liṅga* named Hanumadīśvara. Here, Hanuman, son of the Wind, flying in the sky, took a respite, drank water and took the mountain [again] in his hands. Since then the place has been known as Hanumat-tīrtha, the sacred shrine of Hanumān.

3.19-20 People who bathe at the confluence which is rarely available to everyone will not have to see the face of Yama. The people, who bathe in the morning with devotion, will be wealthy and satisfied, and will go to Heaven.

3.21 At a little distance from the confluence, [Vālmīki] made a beautiful sacrificial site and performed the Vājapeya sacrifice.

3.22 After completing the sacrifice, Vālmīki, the best Brahman and the best muni, climbed the mountain, covered with new grass, with other munis.

kaṭake tasya śailasya nānānirjharaśobhite /
liṅgaṃ saṃsthāpayāmāsa vālmīkīśvarasaṃjñitam /23
sthāpayitvā mahāliṅgaṃ vālmīkirmunisattamaḥ /
svāśrame tamasātīre yayau munigaṇairvṛtaḥ /24

vālmīkīśvaramālokya vāgvibhūtiḥ prajāyate /
ato vāgīśvaraṃ liṅgaṃ pravadanti manīṣiṇaḥ /25
āṣāḍhe paurṇamāsyāṃ vai vāgīśvaravilokanāt /
akṣayaḥ svargavāsaḥ syājjaimine munisattama /26

mārkaṇḍeya uvāca
evaṃ te kathitaṃ vipra kimanyacchrotumicchasi /
kathayiṣyāmi tat sarvaṃ nāvācyaṃ vidyate kvacit /27

jaiminiruvāca
acyutaḥ sumatiṃ hatvā brahmahatyāṃ sudāruṇām /
labdhvā deśān sa babhrāma kimakāri suraistataḥ /28

mārkaṇḍeya uvāca
brahmahatyā'bhibhūte'smin jāte nārāyaṇe prabhau /
trailokyaṃ tāpayāmāsa caṇḍaḥ paramakopanaḥ /29

3.23-24 [He] then installed a *liṅga* named Vāgīśvara on a side of that mountain beautified by many cascades. After installing the great *liṅga*, Vālmīki, the great muni, accompanied by many munis, went to his own hermitage on the bank of the river Tamasā.

3.25-26 Paying visit to Vālmīkīśvara, one acquires the best command of language. So the wise men call the *liṅga* Vāgīśvara (lord of language). In the month of Āṣāḍha (June-July), or on any full moon day, if one pays visit to Vāgīśvara, he will enjoy an endless stay in Heaven, O Jaimini, the great sage.

Mārkaṇḍeya said:
3.27 O Brahman, I told you this (story). What else do you want to hear? I will tell all; there is nothing anywhere that cannot be told.

Jaimini said:
3.28 After Viṣṇu killed Sumati, committing the dreadful (sin of) Brahmanicide, and travelled to many countries, what did the gods do?

Mārkaṇḍeya said:
3.29 When Lord Nārāyaṇa (Viṣṇu) was subjected to Brahmanicide, the angry demon Caṇḍa oppressed all the three worlds (heaven, earth and hell).

sumatervadhasantaptaḥ pratyahaṃ ditijādhipaḥ /
devān vidrāvayāmāsa devāḥ sarve palāyitāḥ /30

alabdharakṣāste devāḥ brahmāṇaṃ śaraṇaṃ yayuḥ /
tuṣṭuvurvāgbhiriṣṭābhirdevāḥ śakrapurogamāḥ /31
tuṣṭo brahmā pratyuvāca sarvāneva divaukasaḥ /
kimāgamanakṛtyaṃ vaḥ kathyatāṃ purato mama /32

devā ūcuḥ
hṛtādhikārāṃścaṇḍena tvāṃ prabhoḥ śaraṇaṃ gatān /
ava naḥ kṛpayā brahman tvaṃ hi naḥ paramā gatiḥ /33

brahmovāca
jānāmi hṛdgatāṃ pīḍāṃ bhavatāṃ surasattamāḥ /
śleṣmāntakavanāt pūrvaṃ raktacandanakānanam /34
tadvṛkṣasthāṃ mahādevīṃ śaraṇaṃ yāntu devatāḥ /

mārkaṇḍeya uvāca
natvā brahmapadāmbhojaṃ raktacandakānanam /35
yāvad gacchanti te devāstāvad vai nārado muniḥ /
sarvān devān parityajya caṇḍāsurapuraṃ yayau /36

3.30 Distressed by the death of Sumati, the king of the Daityas (Caṇḍa) scared the gods, and all of them fled.

3.31-32 Having no refuge, the gods went to the refuge of Brahmā. The gods led by Indra prayed [to Brahmā] with the propitious words. Brahmā, pleased (with the gods), said to all of them: What is the purpose of your coming in front of me? Please tell [me].

The gods said:
3.33 O Brahman, please protect us, who, being deprived of our rights by Caṇḍa, have come to you for safety. You are our ultimate refuge.

Brahmā said:
3.34 I know your suffering, O great gods. There is *Raktacandana vana* (red sandalwood forest) on the east of the Śleşmāntaka forest. Please go there and seek refuge with Mahādevī (Great Goddess of power) living there in a tree.

Mārkaṇḍeya said:
3.35-36 Bowing down at the feet of Brahmā, the gods went to the red sandalwood forest, but Nārada muni, leaving all the gods, went to the city of Caṇḍa [instead].

āgataṃ nāradaṃ śrutvā caṇḍo daityādhipastadā /
santyajya cāsanaṃ caiva saparyāpātrasaṃyutaḥ /37
satkṛtaṃ nāradamuniṃ kṛtāsanaparigrahaṃ /
vinayāvanato bhūtvā papraccha danujādhipaḥ /38

kuta āgamyate brahman kimapūrvaṃ vilokitam /
pavitrīkṛtamasmākaṃ bhavanaṃ munisattama /39
yātāḥ kṛtārthāstu vayaṃ darśanena tavādhunā /
kimāgamanakṛtyaṃ vai vada sarvaṃ karomyaham /40
śrutvā caṇḍāsuravaco nāradaḥ prāha dānavam /

nārada uvāca
śūro'si kṛtavidyo'si śivabhakto'si dānava /41
trailokyaṃ ca vaśaṃ jātaṃ devatāśca vaśīkṛtāḥ /
nārāyaṇo'pi vimukhaḥ samare te babhūva hi /42

kubuddhayaḥ surāḥ sarve vadhārthaṃ tava dānava /
mantrayāmāsuratyuccairbrahmaṇo nikaṭe'dhunā /43

śūraṃ tvāṃ śivabhaktaṃ ca jñātvā dānavasattama /
dayā tu hṛdaye jātā tadarthamiha cāgataḥ /44

3.37-38 Seeing Nārada coming, Caṇḍa, the king of the Daityas, got up from his seat, and, with the utensils of worship, beaconed Nārada to take seat. Bowing [his head] with modesty, the king of the Danujas (Daityas) asked:

3.39-40 O Brahman, from whence did you come? What an unprecedented [surprise] for me? O Great muni, you have purified our house [by your presence here]. We are fulfilled by seeing you now. What is the purpose of your coming? Please tell me; I will do all [that you tell me]. Hearing the words of Caṇḍāsura, Nārada said to the Daitya.

Nārada said:
3.41-42 O Dānava, you are a brave, well-educated person, and a devotee of Lord Śiva. You have also brought all the three worlds under your control. You have subjugated even the gods and even Nārāyaṇa was defeated in war with you.

3.43 O Dānava, the gods being unable to kill you have held a great consultation with Brahmā.

3.44 O Great Dānava, knowing you are so brave and so devoted to Lord Śiva, I felt pity for you and, therefore, I have come here.

mārkaṇḍeya uvāca
nāradasya vacaḥ śrutvā jaimine munisattama /
jātaḥ paramasantrāsaścaṇḍadaityasya tatkṣaṇāt /45

āsthāya dhairyaṃ paramaṃ caṇḍo vacanamavravīt /
dhanyo'haṃ kṛtakṛtyo'haṃ saphalaṃ jīvitaṃ mama /46
māṃ vilokya yato jātā bhavataḥ karuṇā mune /
kathayāśu samastaṃ me devānāṃ caritaṃ prabho /47
śrutvā pratikriyāṃ tasya kariṣye munisattama /
ityākarṇya vacastasya nāradaḥ prāha dānavaṃ /48

śṛṇu dānava vakṣyāmi mantraṇāṃ hi suparvaṇām /
dattaduḥkhāstvayā devā brahmāṇaṃ śaraṇaṃ yayuḥ /49

tuṣṭo brahmā pratyuvāca śrūyatām vacanaṃ mama /
caṇḍāsuravadhopāyo gopanīyaḥ prayatnataḥ /50

śleṣmāntakavanāt pūrvaṃ raktacandanakānanam /
asti divyaṃ mahatsthānaṃ tatra campakapādapaḥ /51
mahāṃstadvanamadhyasthastanmadhye jagadambikā /
tāṃ yāntu śaraṇaṃ yūyaṃ sā vaḥ kāryaṃ vidhāsyati /52

Mārkaṇḍeya said:

3.45 O Great muni Jaimini, hearing the words of Nārada, Caṇḍa, the Daitya, suddenly began to feel scared.

3.46-48 Demonstrating a great patience, the demon said: I am very thankful and grateful; and my life is successful. Since you felt pity on me when you saw me, O muni, please tell me quickly all that the gods have done, O Lord. Hearing [all about that], I will react [to it] O great muni. Hearing these words of the Daitya, Nārada said to him:

3.49 Listen Dānava, I will tell [you] about a well-organized plot [conspired by the gods]. Oppressed by you, the gods went to Brahmā for refuge.

3.50 Brahmā, pleased [with the gods], said in answer: Listen to my words: the means of killing. The means of killing Caṇḍa, the Daitya, should be kept secret with special care.

3.51-52 There is a great place named the forest of *Raktacandana* (red sandalwood) on the east of the Śleṣmāntaka forest. There is a big Campaka (*magnolia*) tree in the middle of the forest. There is Devī in the middle of the tree. Please go to her for refuge. She will accomplish your mission.

ityuktvā devatā sarvā brahmā'pyantarhito'bhavat /
sarve devā gatāstatra mayā ca tava sannidhau /53
samāgataṃ daityapate kuru kāryamanantaram /
ityuktvā prayayau tatra nārado yatra devatāḥ /54

daityo'pi duḥkhito bhūtvā cintayāmāsa mantribhiḥ /
devatāḥ sakalāḥ śīghraṃ gatvā śleṣmāntakaṃ vanaṃ /55
vāgmatyāṃ sariti snātvā dṛṣṭvā paśupatiṃ prabhum /
gupteśvarīṃ samālokya gokarṇeśaṃ vilokya ca /56
dṛṣṭvā vajrāṃ tato devā dolāgirimathāruhan /
nārāyaṇamatho dṛṣṭvā tathā vāgīśvaraṃ vibhum /57
garuḍoḍḍīnamārgeṇa devatāstadvanaṃ yayuḥ /
bhaktiyuktāḥ surāḥ sarve tuṣṭuvurjagadambikām /58

nārāyaṇi jaganmātaḥ śive sarvārthasādhike /
śaraṇaṃ te prapannāḥ smaḥ pāhi naḥ śaraṇāgatān /59

himālayagireḥ kanye śivavakṣasthalasthite /
bhavasāgaramagnāṁstvaṃ pāhi dānavasūdini /60

māheśvari jagaddhātri sṛṣṭisthityantakāriṇi /
bhaktānukampini śive pāhi naḥ śaraṇāgatān /61

3.53-54 Saying so to the gods, Brahmā disappeared. So all the gods have gone there, but I came to you. Saying this, Nārada went where the other gods had gone.

3.55-58 Feeling sorry, the Daitya discussed [the problem] with [his] ministers. All the gods, [on the other hand] went to the Śleṣmāntaka forest, bathed in the river Vāgmatī, visited Lord Paśupati, visited Guhyeśvarī, visited Gokarṇeśvara, and visited Vajrā (Vajrayoginī). And then, the gods climbed the Dolā mountain, and visited Nārāyaṇa and almighty Vāgīśvara. Gods went to the forest by the route Garuḍa flies. And all the gods devoutly prayed to Devī.

3.59 O Nārāyanī, mother of the world, Śivā, fulfilling all [our] desires, we have come to you for refuge. And as we have come, please protect us.

3.60 O daughter of the Himalaya, sitting on the chest (lap?) of Lord Śiva, O demon-killer, please protect us, drowning [as we are] in the ocean of the world.

3.61 O Great Goddess, Supporter of the world, Cause of the creation, maintenance and destruction (of the universe), O Compassionate one for your devotees, O Śivā, please protect us as we have come to you for protection.

brahmā viṣṇuśca rudraśca na te'ntaṃ vetti caṇḍike /
ke varākā vayaṃ sarve tvāṃ stotuṃ jagadambike /62

caṇḍāsurapratāptānāṃ sarveṣāṃ tvaṃ maheśvari /
śaraṇaṃ bhava kalyāṇi caṇḍaṃ nāśaya dānavaṃ /63

evaṃ stutā surairdevī tadā campakavṛkṣataḥ /
bahirbabhūva sahasā devānāṃ dṛṣṭigocarā /64

dṛṣṭvā sarve praṇemuste bhaktyā māheśvarīṃ surāḥ /
dhūpaiśca dhūpayāmāsuḥ puṣpairnānāvidhaistadā /65
pūjayāmāsuratyuccairnaivedyairbahuvistaraiḥ /
tuṣṭā bhagavatī prāha kimāgamanakāraṇam /66

brūta vatsāḥ kuto jātā vipattirvā bhavādṛśām /
praśnaṃ yāvadgirisutā karoti tridaśān prati /67
tāvat kolāhalo devaiḥ śruto'tiva bhayānakaḥ /
nirūpayanti te devā yāvat kolāhalaṃ mahat /68
dānavādhipaterghoraṃ sarvadevabhayāvaham /
dṛṣṭvā tatsainyamatulaṃ devāḥ śakrapurogamāḥ /69
pakṣirūpaṃ samāsthāya dadruvuste diśo daśa /

3.62 Not even Brahmā, Viṣṇu or Śiva know the end of your [power]. How can all we poor ones pray to you? O mother of the world.

3. 63 O Great Goddess, please be the refuge for all those who have been oppressed by Caṇḍāsura. Please destroy Caṇḍa, the Dānava.

3.64 Prayed to thus by the gods, Devī then came suddenly out of the Campaka (*magnolia*) tree, and was visible to the gods.

3.65-66 When the gods saw Maheśvarī, they bowed down to her, offered incense, and worshipped her greatly with various kinds of flowers and elaborate food preparations. Pleased [with their worship], the goddess said: What is the reason for your coming?

3.67-69 Please tell [me], my dear children, how did misfortune fall upon you? When the daughter of the mountain (Pārvatī) asked the gods that question, suddenly the gods heard a very dreadful uproar. As the gods ascertained the great uproar, they saw the dreadful army of the king of the Dānavas, causing terror for all the gods. Seeing that army, the gods, led by Indra, assumed the forms of birds and flew in all ten directions.

indro rūpaṃ samāsthāya māyūramatisundaram /70
ekaḥ palāyanaṃ cakre sarvadevān vihāya ca /

vāyasaṃ rūpamāsthāya yamaḥ paramabhīyutaḥ /71
mune dudrāva vegena caṇḍasainyavilokanāt /

candraścakorarūpeṇa palāyanaparo'bhavat /72
jīvañjīvakarūpeṇa raviṇā ca palāyitam /
haṃsarūpaṃ samāsthāya varuṇo'pi palāyitaḥ /73

krauñcarūpaṃ samāsthāya vāyurbheje diśo daśa /
īśena bakarūpeṇa tapodhana palāyitam /74

nānāpakṣisvarūpeṇa sarvadevaiḥ palāyitam /
mune bhagavatī śighraṃ campakābhyantaraṃ yayau /75

iti śrīskandapurāṇe himavatkhaṇḍe nepāla-māhātmye
tṛtīyo'dhyāyaḥ //3//

3.70 Indra, assuming the form of an extremely beautiful peacock, fled alone leaving all the other gods.

3.71 Yama, assuming the form of a crow, O muni, fled with great speed at the sight of the army of Caṇḍa.

3.72-73 The moon assuming the form of a Greek partridge flew away. The sun fled in the form of a kind of peacock, and Varuṇa assumed the form of a duck and fled.

3.74 Vāyu (the Wind) assumed the form of a heron, and flew in all directions. And, Śiva took the form of a crane and fled, O *Tapodhana* (rich in penance).

3.75 As all the gods fled in the forms of different birds, O muni, Devī returned to the Campaka (*magnolia*) tree again.

Thus ends the third chapter of the *Nepāla-māhātmya*
in *Himavatkhaṇḍa* of the *Skandapurāṇa*.

Chapter Four
The Origin of Caṇḍīśvarī

jaiminiruvāca
mārkaṇḍeya muniśreṣṭha devaloke palāyite /
kiṃ cakāra tadā caṇḍaḥ sarvasainyasamanvitaḥ /1

mārkaṇḍeya uvāca
palāyite suragaṇe pakṣirūpeṇa jaimine /
sarvasainyayutaścaṇḍaḥ prayayau campakaṃ taruṃ /2

dṛṣṭvā saparyāsambhāraṃ sarvadevavivarjitam /
devaiśca racitaṃ dṛṣṭvā cintayāmāsa dānavaḥ /3

ayaṃ saparyāsambhāro madvadhārthaṃ suraiḥ kṛtaḥ /
pūjitā ca mahādevī sā'pyatrā'pi na dṛṣyate /4

prāyaśaścampakatarum praviṣṭā siṃhavāhinī /
vihāya pūjāsambhāraṃ devairapi palāyitam /5

yotse caṇḍikayā sārdhaṃ yāvanno balasaṃyutā /
jāyate tāvadevāśu karttavyā hi pratikriyā /6

Jaimini said:

4.1 O Mārkaṇḍeya, the best muni, when all the gods fled, what did Caṇḍa do with all his army?

Mārkaṇḍeya said:

4.2 When all gods fled in the form of birds, O Jaimini, Caṇḍa went to the Campaka (*magnolia*) tree with all his army.

4.3 Seeing all the provisions for worship, but without the gods, the Dānava thought:

4.4 The provisions for worship were prepared by the gods to kill me, but the goddess, worshipped [by them], does not seem to be here.

4.5 Probably, the Siṃhavāhinī (Goddess on the lion) entered the Campaka tree, and the gods also fled, leaving the provisions for worship behind.

4.6 I will fight with the goddess as she is without any forces; revenge should be taken (on them) soon.

ciccheda campakatarum bahiryātā maheśvarī /7

sāyudhāṣṭabhujā devī koṭisūryasamaprabhā /
siṃhārūḍhā mahādevī daityaṃ dṛṣṭvā jahāsa ha /8

daityo girisutāṃ dṛṣṭvā prāha dānavapuṅgavān /
gṛhyatāṃ dānavavarā iyaṃ paramasundarī /9

sukumāraśarīre'syāḥ prahāro naiva dānavāḥ /
kartavyaḥ sahasā bhavyā tasmādeṣā pragṛhyatām /10

ityājñāṃ caṇḍadaityasya labdhvā daityā mahābalāḥ /
abhyadhāvan śivāṃ dhartuṃ nārībuddhyā durāśayāḥ /11

āgatān dānavān dṛṣṭvā huṅkāreṇa tathā'mbikā /
bhasmīcakāra kopena niśvāsān mumuce'tha sā /12

niśvāsebhyo gaṇā jātā mahābalaparākramāḥ /
yuyudhuste tadā daityairnānāśastrāstrapāṇayaḥ /13

4.7 Then [he] cut the Campaka (*magnolia*) tree, and the Goddess came out.

4.8 Mahādevī, with eight hands each carrying weapons, effulgent like ten million suns, and sitting on the lion, laughed when she saw the Daitya.

4.9 The Daitya, seeing Girisutā (daughter of the mountain), said to other great Dānavas: O great Dānavas, catch this great beauty.

4.10 Do not attack her body; she is too beautiful for that. So please [just] catch her.

4.11 Receiving the order from Caṇḍa, the demon, the evil-minded Daityas, with great strength, ran to catch Śivā (Devī), taking her for an ordinary woman.

4.12 Seeing the Dānavas coming [toward her], the Goddess turned them into ashes by roaring 'Hum'; and she breathed hard with anger.

4.13 Out of her hard breath came troops of great strength and courage. They fought against the Daityas with various kinds of armaments in their hands.

tataḥ sutumulaṃ yuddhamabhavallomaharṣaṇam /
rajobhiḥ syandanoddhūtaisturagāṇām khurāhataiḥ /14
ācchannāśca diśaḥ sarvā dṛśyate naiva kiñcana /
abhavaccākulam sainyaṃ pāṃsubhiśca gajoddhataiḥ /15

kṣatajena kṣaṇād jātā nadī paramadāruṇā /
śūrāṇāṃ harṣajananī bhīrūṇāṃ bhayavarddhinī /16

yamadvāre mahāghore daityaprāṇaharā 'bhavat /
rajaḥśāntistadā jātā sūryo'pi paridṛśyate /17

devīgaṇairdaityabalaṃ bhagnaṃparamadāruṇam /
bhagnaṃ daitybalaṃ dṛṣṭvā caṇḍaḥ paramadāruṇaḥ /18
abhyayādrathvegena dārayanniva medinīm /
caṇḍo vavarṣa samare śāyakairatidāruṇaiḥ /19
ciccheda bāhūn keṣāñcid gaṇānāmatidāruṇaḥ /
śiraściccheda keṣāṃcillaghuhastaḥ pratāpavān /20
urūṁściccheda keṣāṃciccharairāśīviṣopamaiḥ /

svabalaṃ bhagnamālokya devī paramakopanā /21
abhyayādativegena caṇḍaṃ hantuṃ mahābalam /

4.14-15 Then a fierce, in fact, hair-raising, war took place. All the ten directions were covered by the dust beaten up by the chariots and by the hoofs of the horses, and nothing could be seen. The forces were bewildered by the dust raised by the elephants.

4.16 In a short while a dreadful river of blood started to flow, causing happiness to the brave and fear to the cowards.

4.17 [The river] became the life-taker of the Daityas at the dreadful entrance of Yama (god of death). When the dust subsided, the sun was (again) visible.

4.18-20 The forces of the Daityas were destroyed by the forces of Devī. Seeing the forces of the Daityas destroyed, the extremely dreadful Caṇḍa ran quickly [toward Devī] as if he was tearing up the earth with the speed of the chariot, hurling extremely dreadful arrows in the battlefield. The extremely cruel Daitya severed the hands of a number of the *gaṇas* (Devī's troops); the brave Daitya severed the heads of a number of them; he also cut off the legs of some of them with arrows that were like snakes.

4.21 Seeing her forces destroyed, Devī ran speedily and with great strength to kill the very strong Caṇḍa.

caṇḍo'pi rathavegena abhyayād girijāṃ tadā /22
āgataṃ daityamālokya devī sāsmitamabravīt /

yuddhyasvādya mayā sārddhaṃ sthiro bhūtvā mahāsura /23
idānīṃ nāśayiṣyāmi yuddhaśraddhāṃ mahāsura /
devīvākyaṃ samākarṇya dānavo vākyamabravīt /24

daitya uvāca
tiṣṭha tiṣṭha raṇe devi mā śive garvamāvaha /
tvayā hatāḥ sadā daityā devānugrahakāraṇāt /25
mayādya darśanaṃ jātaṃ yuddhaśraddhāṃ harāmi te /
śarairvavarṣa tāṃ devīmityuktva daityapuṅgavaḥ /26

śarāstraṃ tasya ciccheda girijā kila līlayā /
devīmuktāñcharāṃścāpi ciccheda danujādhipaḥ /27
mahāstrānapi ciccheda devīmuktān danoḥ sutaḥ /
daityamuktāni śastrāṇi devī ciccheda līlayā /28

tataḥ paramasaṅkruddho dānavādhipatiḥ śaraiḥ /
ardayāmāsa girijāṃ darśayan hastalāghavam /29

4.22 Caṇḍa also rode in the speedy chariot toward Girijā (Devī). Seeing the Daitya coming, Devī smiled and said:

4.23-24 O great Asura, stand firmly and fight with me today. Now I will destroy your interest in war (forever). Hearing the words of Devī, the Dānava (Daitya) said the following:

Daitya said:
4.25-26 O Devī, stay please, stay in the battle. O Śivā, do not feel proud. You have always killed the Daityas because of the grace of the gods. You met with me today. I will destroy your interest in war. So saying, the great Daitya showered arrows on Devī.

4.27-28 Girijā (Devī) also destroyed his arrows easily. The king of the Danujas (Daityas) also destroyed the arrows hurled by Devī. Danuja (son of Danu) destroyed even the big missiles launched by Devī. Devī also destroyed the the missiles hurled by the Daitya.

4.29 Then the king of the Dānavas in extreme anger wounded Girijā with arrows showing his dexterity of hands.

tataḥ paramasaṅkruddhā dānavendrasya caṇḍikā /
dhanuściccheda bāṇena śareṇaikena sāratheḥ /30
śirasciccheda vegena dhvajaṃ bāṇairapātayat /
sa cchinnadhanvā danujo mudgaraṃ ghoradarśanam /31
bhrāmayitvā 'bhyayād vegād devīṃ hantuṃ mahābalaḥ /

dṛṣṭvāti mudgaraṃ ghoraṃ devī paramakopanā / 32
ciccheda tilaśastasya hastasthaṃ mudgaraṃ śaraiḥ /

chinne ca mudgare daityaḥ khaḍgaṃ carma pragṛhya ca /33
abhyayādatisaṅkruddhaścaṇḍikā 'pi śitaiḥ śaraiḥ /
khaḍgaṃ carma praciccheda sāyakairapyapīḍayat /34

matvātmānaṃ hīnabalaṃ tāṃ ca matvā balādhikām /
mahādevavaraṃ smṛtvā strībadhyatvaṃ sa dānavaḥ /35
jñātvā provāca girijāṃ bhaktimāsthāya cātulām /

dānava uvāca
na prākṛtā 'si girije tvāṃ jānāmi maheśvarīm /36
ādyā śaktistvamevāsi tvayā sṛṣṭaṃ jagattrayam /
tvayā ca nihatā daityā devānugrahakāraṇāt /37
hantavyo 'haṃ tvayā devi jānāmyetanna saṃśayaḥ /

4.30-31 Caṇḍikā (Devī) extremely angry, broke the bow of the king of the Dānavas; and, with an arrow, she severed the head of (his) charioteer, and speedily felled his flag also with arrows. The very strong Danuja, finding his bow broken, ran with great speed brandishing around a mace of dreadful appearance toward Devī, to kill her.

4.32 Seeing the most dreadful mace, Devī in extreme anger, broke with arrows the mace in his (Danuja's) hand into pieces as small as sesame seeds.

4.33-34 When the mace was broken, the Daitya took a sword and shield and ran toward Devī in great anger. Then Caṇḍikā (Devī) broke his (Daitya's) sword and shield with sharp arrows, and injured [him also] with arrows.

4.35 Thinking of himself as weaker and her (Devī) as stronger, and remembering the wish granted by Mahādeva (Śiva) that he would be killed by [none but] a woman, the demon spoke with incomparable devotion to Girijā.

Dānava said:

4.36-37 O Girijā, you are not natural (ordinary). I know you are Maheśvarī (Great Goddess). You are the primeval force; you have created the three worlds. You killed the Daityas by the grace of the gods. I am also to be killed by you, O Devī. I know this without doubt.

yāvat snātvā mahādevi liṅgaṃ saṃsthāpayāmyaham /38
tāvat tvamatra samare madvākyāt tiṣṭha caṇḍike /

māṃ hatvā tiṣṭha devi tvaṃ raktacandanakānane /
nāmnā caṇḍeśvarī bhūtvā bhavānugrahakāriṇī /39

mārkaṇḍeya uvāca
dānavendravacaḥ śrutvā prāha parvatanandinī /40
dānavendra tvayā labdhaṃ jñānaṃ paramadurlabham /
na sthāsyantyasuraśreṣṭha prāṇinaḥ ke 'pi sarvadā /41
dṛśyaṃ śravyaṃ ca yat kiñcinnaśvaraṃ viddhi dānava /

śivaliṅgasthāpane 'pi na te cintā 'stu dānava /42
mayā hate'suraśreṣṭha śarīrālliṅgamuttamam /
bhaviṣyatyatra sukhadaṃ divyaṃ caṇḍeśvarābhidham /43
caṇḍeśvarīti te nāmnā sthāsyāmyatrāsurottama /
tvāṃ hatvā samare tīkṣṇaṃ bhaktānugrahakāmyayā /44

śrutvā girisutāvākyaṃ tato dānavapuṅgavaḥ /
harṣaṃ ca paramaṃ lebhe raṇe vikramamādadhau /45

4.38 O Mahādevī, please stay on the battlefield, at my request, as long as I perform an ablution and install a *liṅga*, O Caṇḍikā.

4.39 After killing me, O Devī, please stay in the forest of red sandalwood by the name Caṇḍeśvarī, and be compassionate to the world.

Mārkaṇḍeya said:
4.40-41 Hearing the words of the king of the Dānavas, the daughter of the mountain (Pārvatī) said: O King of the Dānavas, you have achieved a knowledge which is extremely rare. O best Asura, no animals live forever. O Dānava, know everything that is visible or audible as perishable.

4.42-44 O Dānava, you do not have to worry about installing a *liṅga* either. When (you will be) killed by me, O best Asura, a very good *liṅga* called 'Caṇḍeśvara' will emerge from [your] body, which will be pleasing and very beautiful. O best Asura, killing you, the sharp one, in battle, I will stay here by the name 'Caṇḍesvarī' after your name with the desire to favor [my] devotees.

4.45 Hearing the words of the daughter of the mountain, the great Dānava felt an extreme happiness, and assumed great courage in the battle.

utpāṭya pādapaṃ daityo bhrāmayitvā mahābalaḥ /
cicchepa girijāṃ hantuṃ nanāda sumahat svanam /46

āpatantam taruṃ dṛṣṭvā tatastu girinandinī /
ciccheda tilaśo bāṇaiḥ paśyatastasya tatkṣaṇāt /47

cūrṇīkṛtaṃ taruṃ dṛṣṭvā tato dānavapuṅgavaḥ /
utpāṭya mahatīṃ gurvīṃ śilāṃ paramayatnataḥ /48
cicchepa bhrāmayitvoccairjagarja ca mahābalaḥ /

āpatantīṃ śilāṃ dṛṣṭvā tato bhagavatī ruṣā /49
ciccheda śāyakairvegāt khaṇḍaṃ khaṇḍṃ tapodhana /

śilāṃ ca viphalāṃ dṛṣṭvā daityaḥ paramakopanaḥ /50
āyayau muṣṭimudyamya devīṃ hantuṃ kṛtaśramaḥ /

samāyāntaṃ tato dṛṣṭvā dānavaṃ suradurjayam /51
śūlena hṛdayaṃ bhittvā pātayāmāsa bhūtale /

cālayan sakalāṃ pṛthvīṃ sasaridvanaparvatām /52
papāta dharṇipṛṣṭhe vajrāhata ivācalaḥ /

4.46 The Daitya with great strength uprooted a tree, waved it around and threw it at Girijā (Devī) to kill her, and he made a great roaring sound.

4.47 Seeing the tree falling upon [herself], the daughter of the mountain (Devī) broke it into pieces as small as sesame seeds, as he was looking on.

4.48 Seeing the tree being pulverized, the best Dānava lifted a huge, heavy rock with great effort, and spinning it, hurled it at her, and roared with great strength.

4.49 Seeing the rock coming at her, Devī broke it speedily into pieces with her arrows, O *Tapodhana* (rich in penance).

4.50 Seeing the rock turned useless, the extremely angry Daitya came, raising his fist and making efforts to kill Devī.

4.51 Seeing the approaching Dānava, hardly defeatable even by the gods, Devi pierced his chest with the pike, and laid him on the ground.

4.52 [The Daitya] fell onto the ground like a mountain struck by a thunderbolt, shaking the entire earth with rivers, forests and mountains on it.

vavau vāyuḥ sukhasparśaḥ puṇyagandhavahastadā /53
āsan mārgavahā nadyaḥ suprabhaśca divākaraḥ /
agnayo jajvalustatra hate tasmin durātmani /54

asya daityasya dehāt tu tejorūpamanuttamam /
jātaṃ liṅgaṃ mahāpuṇyaṃ nāmnā caṇḍeśvarābhidham /55

ye drakṣanti narā liṅgaṃ raktacandanakānane /
teṣāṃ hastagatā siddhirbhaviṣyati na saṃśayaḥ /56

evaṃ caṇḍāsuravadhaṃ kṛtvā sā śailanandinī /
bhaktalokahitārthāya sthitā tatraiva kānane / 57
adyā 'pi vartate tatra raktacandanapādapaḥ /
kṛte prahāre ninadaḥ śrūyate naraśabdavat /58

vaiśākhapaurṇamāsyāṃ tu devyā caṇḍāsuro hataḥ /
ato mahotsavastasyā raktacandanakānane /59

tasyāṃ yātrā naraiḥ kāryā devīsantoṣahetave /
vaiśākhapaurṇamāsyāṃ tu caṇḍeśaprītaye tadā /60

4.53-54 Then the wind blew softly, carrying pure fragrance, the rivers began to flow in their courses, the sun shone brightly, and fires burned well when that evil-minded (Daitya) was killed.

4.55 And, from the body of the Daitya came out a *liṅga*, brilliant as light, called Caṇḍeśvara, that was the best and the holiest.

4.56 Those men who pay visit to this *liṅga* in the red sandalwood forest will have all accomplishment in their hands. There is no doubt about that.

4.57 Thus, killing Caṇḍāsura, the daughter of the mountain (Devī) stayed in the same forest for the welfare of her devotees.

5.58 Even today there is the tree of the red sandal; when it is struck, a sound similar to that of a man can be heard.

4.59 Caṇḍāsura was killed by Devī on the full moon day of *Vaiśākha* (April-May). So there is a Festival of Devī in the forest of the red sandalwood.

4.60 On that day of *Vaiśākha-pūrṇimā* (full moon in April-May), people should organize a festival for the satisfaction of Devī as well as that of Caṇḍeśvara.

dānaṃ kurvanti ye bhaktyā teṣāṃ svargo na saṃśayaḥ /
caṇḍeśvaryā mahāyātrāṃ ye drakṣanti narā bhuvi /61

śrutvā 'dhyāyamimaṃ puṇyaṃ mahāpāpaughanāśanam /
vedāntavettā vipraḥ syāt kṣatriyo vijayī bhavet /62
dhanadhānyayuto vaiśyaḥ śūdraḥ sadgatimāpnuyāt /

iti śrīskandapurāṇe himavatkhaṇḍe īśvarīprādurbhāvo
nāma caturtho'dhyāyaḥ //4//

4.61 Heaven is undoubtedly for those people who give charities with devotion, and also those who watch the festival of Caṇḍeśvarī (the goddess).

4.62 Listening to this holy chapter, that destroys the greatest sins, a Brahman will be knowledgeable of Vedānta, and a Kṣatriya will be victorious (in war). A Vaiśya will be endowed with prosperity, and a Śūdra will achieve salvation.

Thus ends the fourth chapter
named the "Appearance of [Caṇḍ]īśvarī"
in *Himavatkhaṇḍa* of the *Skandapurāṇa*.

Chapter Five
The Origin of the Ḍoleśvara liṅga

jaiminiruvāca
hate caṇḍāsure devyā kimakāri suraistataḥ /
etat sarvaṃ samācakṣva mārkaṇḍeya tapodhana /1

mārkaṇḍeya uvāca
caṇḍāsuraṃ hataṃ dṛṣṭvā devyā paramadurjayam /
pakṣirūpaṃ parityajyāgacchaṁścaṇḍeśvarīṃ tadā /2
bhaktiyuktāḥ surāḥ sarve pūjayāmāsurambikām /
pūjitā ca mahādevī devairdhūpādivistaraiḥ /3
nivāsamakarot tatra raktacandanakānane /

devāścāpi tato dṛṣṭvā kṣetraṃ paramadurlabham /4
svasvanāmāṅkitaṃ liṅgam sthāpayāmāsureva hi /

dhaneśaḥ sthāpayāmāsa dhaneśvaramiti dhruvam /5
dhaneśvaramahāliṅgaṃ ye drakṣanti kalau yuge /
te dhanāḍhyā bhaviṣyanti tapodhana na saṃśayaḥ /6

Jaimini said:

5.1 When Caṇḍāsura was killed by Devī, what then was done by the gods? Please tell me all about it, O Mārkaṇḍeya, rich in penance.

Mārkaṇḍeya said:

5.2-3 Seeing the most invincible Caṇḍāsura killed by Devi, [the gods] gave up their forms as birds and came to Caṇḍeśvarī. And, all the gods worshipped Ambikā (Devī) with devotion. Mahādevī, thus worshipped by gods with incense and other elaborate [provisions], made her home in the forest of red sandalwood trees.

5.4 The gods, seeing the place as rarely accessible, installed *liṅgas*, and inscribed them with their respective names.

5.5-6 Dhaneśa (Kubera) installed a *liṅga* named Dhaneśvara. Those who pay visit to Dhaneśvara *liṅga* in *Kali yuga* (the iron age) will be very wealthy. O *Tapodhana* (rich in penance), there is no doubt about that.

kāmadhenustato liṅgaṃ sarvakāmaphalapradam /
nāmnā saṃsthāpayāmāsa khureśvaramanuttamam /7
khureśvarasya ye bhaktā bhaviṣyanti narottamāḥ /
govṛddhiratulā teṣāṃ bhaviṣyati na saṃśayaḥ /8

śleṣmāntakavanāt pūrvaṃ gaṇanā munisattama /
raktacandananāmno 'sya vanasya kriyate nṛbhiḥ /9

tataḥ parvatamullaṅghya kauśikyāḥ saṅgame śubhe /
roṣamatyāḥ saṅgame ca viśvāmitro munīśvaraḥ /10
svanāmnā sthāpayāmāsa bhuktimuktiphalapradam /

kauśikī saritāṃ śreṣṭhā mahāpātakanāśinī /11
viśvāmitrasya bhaginī nṛṇāṃ durmatināśinī /
tasyāstīre mahāliṅgaṃ viśvāmitreśvaraṃ śubham /12

śivarātricaturdaśyāṃ ye drakṣanti munīśvara /
caturvargodayasteṣāṃ śīghrameva na saṃśayaḥ /13
śleṣmāntakavane kṣetragaṇanā 'sya na jāyate /

5.7-8 Kāmadhenu installed the greatest *liṅga* by the name of Khureśvara, which grants all wishes. The best people who are devotees of Khureśvara will have incomparable wealth of cows. There is no doubt about that.

5.9 The forest by the name of *Raktacandana* (red sandalwood) is supposed by men to be in the east of the Śleṣmāntaka forest.

5.10 From there, crossing the mountain, Viśvāmitra, a great sage, installed at the confluence of the rivers Kauśikī (Koshi) and Roṣamatī (Rosi) a *linga* after his own name that gives the fruits of both (worldly) enjoyment and salvation.

5.11-12 Kauśikī (Koshi), destroying the great sins, is the best among the rivers. She is the sister of Viśvāmitra, and she destroys the evil thoughts of men. On the bank of Kauśikī is a great, good *liṅga* named Viśvāmitreśvara.

5.13 The people who visit [Viśvāmitreśvara] on the fourteenth day of the waning moon, or *Śivarātri* (the night of Śiva), will soon achieve *caturvarga* (the four ends of life: *dharma, artha, kāma* and *mokṣa*). There is no doubt about it. The Viśvāmitreśvara is not counted among the shrines within the Śleṣmāntaka forest.

Note on 5.13: For further definition of the four ends of life see **Caturvarga** in Glossary.

tataḥ paramasantuṣṭo devaiḥ saha purandaraḥ /14
nīramatyā roṣamatyāḥ saṅgame sumanohare /
indreśvaramahāliṅgaṃ sthāpayāmāsa siddhidam /15

indreśvarasya ye bhaktā bhaviṣyanti tapodhana /
teṣāṃ samṛddhiratulā bhaviṣyati na saṃśayaḥ /16

jyeṣṭhamāse paurṇamāsyāṃ snānaṃ kṛtvā tu saṅgame /
indreśvaraṃ ca drakṣyanti teṣāṃ svargo na saṃśayaḥ /17

indreśvarasya ye bhaktā bhaviṣyanti narottamāḥ /
teṣāmindraḥ svayaṃ tuṣṭaḥ pradāsyati manorathān /18

caṇḍāsuravadhotpannaharṣanirbharamānasāḥ /
tridaśāḥ śailamuttīrya sarito saṅgame śubhe /19
āśāpūreśvaraṃ liṅgaṃ sthāpayāmāsuruttamam /

tato devāḥ vacaḥ prāhuḥ santuṣṭā dvijasattama /20
āśāpūreśvaraṃ liṅgaṃ drakṣanti manujāḥ bhuvi /
teṣāṃ narāṇāṃ satatamāśā pūrṇā bhaviṣyati /21

5.14-15 Then highly pleased, and accompanied by the gods, Indra installed a great success-granting *liṅga* named Indreśvara at the beautiful confluence of (the rivers) Nīramatī and Roṣamatī.

5.16 O *Tapodhana* (rich in penance), people who will be devotees of Indreśvara will have boundless prosperity. There is no doubt about it.

5.17 Those who bathe at the confluence on a full moon day in (the month of) *Jyeṣṭha* (May-June) and pay visit to Indreśvara will undoubtedly go to Heaven.

5.18 Indra himself will be pleased with (them) and will grant the wishes to those best people who become devotees of Indreśvara.

5.19 Then the gods, with confident minds because of the death of Caṇḍāsura, came down the hill and installed the best *liṅga* named Āśāpūreśvara at the beautiful confluence of the two rivers.

5.20-21 Then, O best of the Brahmans, the happy gods said the following: Those people in this world who pay homage to the Āśāpūreśvara *liṅga* will always have their hopes fulfilled.

ityuktvā devatāḥ sarvāḥ svadhāmani yayustadā /
iti te sarvamākhyātaṃ kimanyacchrotumicchasi /22

jaiminiruvāca
tvattaḥ śrutā kathā brahman sarvapāpavināśinī /
anyāni mukhyasthānāni kathayāśu mama prabho /23
nirgataṃ tvanmukhāmbhojāt kathāmṛtarasaṃ prabho /
pibato nāsti me tṛptiḥ śrotuṃ śraddhā hi jāyate /24

mārkaṇḍeya uvāca
santi tīrthānyanekāni śleṣmāntakavane mune /
mukhyāni tāni sthānāni tathā 'pi kathayāmi te /25

asti vārāṇasī nāma purī śaṅkarapālitā /
yasyāṃ puryāṃ tanutyāgānmuktimāpnoti mānavaḥ /26

tasyāmāsīd dvijaśreṣṭhaḥ priyātithiriti smṛtaḥ /
tasya bhāryā guṇavatī śīlaudāryasamanvitā /27
pativratā mahābhāgā sarvalakṣaṇalakṣitā /
catvārastanayāstasya munerjātāstapodhana /28
medhātithirguṇanidhirbharato malayastathā /

5.22 Saying this, all the gods went back to their respective abodes. Having told you all of this, what else do you want to hear?

Jaimini said:
5.23-24 O Brahman, from you I have heard the story that destroys all sins. Please tell me about some other important places, O Lord. O Lord, I am never too satisfied to hear the nectar-sweet stories coming out of your lotus-like mouth; I have interest to hear more.

Mārkaṇḍeya said:
5.25 O muni, there are many shrines in the Śleṣmāntaka forest. I will, however, tell you about the main places.

5.26 There is a city named Vārāṇasī (Banaras), protected by Lord Śiva, where a man achieves salvation if he renounces his body (dies) there.

5.27-28 There was a great Brahman known as Priyātithi there. His wife was a virtuous lady, with good character and generosity, loyal to her husband, very fortunate, and endowed with all good signs. He (the Brahman) had four sons born to him named Mahātithi, Guṇanidhi, Bharata and Malaya.

trayaḥ svādhyāyaniratāḥ pitṛbhaktā guṇairyutā /29
kaniṣṭho malayo duṣṭo babhūva guṇavarjitaḥ /
sadā dyūtapriyaścauraḥ piśunaḥ paravañcakaḥ /30

vārito bahudhā yatnairmātrā pitrā ca bandhubhiḥ /
na sadvṛtto yadā jātaḥ pitrā tyaktastadā sutaḥ /31

tatastu malayo duṣṭo veśyāgāmī babhūva ha /
cauryeṇa vā vañcanena sādhayitvā tato dhanam /32
veśyāyai sarvadā 'yacchat karmacāṇḍālatāṃ gataḥ /

ekadā malayo rātrau krīḍan vai veśyayā sukham /33
śrānto jalabhramavaśādvāruṇīṃ sahasā papau /
anyādṛśaṃ svādu labdhvā veśyāṃ papraccha tatkṣaṇāt /34
subhage salilabhrāntyā kiṃ pītamidamadbhutam /

pātraṃ dṛṣṭvā tato veśyā prāha tam dvijasattama /35
tvayā pītā surā duṣṭa mamapātrasthitā 'śubhā /

veśyāvacanamākarṇya duḥkhito malayo 'bhavat /36
cintayāmāsa hṛdaye paraṃ nirvedamāsthitaḥ /

5.29-30 Three were engaged in the study [of the Vedas], obedient to their parents, and virtuous. The youngest one was wicked, devoid of virtues, always fond of gambling, a thief, malicious and a cheat.

5.31 He was prevented [from bad conduct] many times by his parents and relatives with (great) efforts. But when he did not become good-mannered, he was abandoned by his father.

5.32 Then evil-minded Malaya became a prostitute-goer. He earned money by stealing or cheating, and gave it always to the prostitutes. Thus, he became a man of very low acts.

5.33-34 Once Malaya was playing happily with a prostitute at night. He was tired, and he drank alcohol mistaking it for water. Finding a different taste, he asked the prostitute instantly: O darling, what a strange thing did I drink mistaking it for water?

5.35 Looking at the pot, the prostitute said to him: O good Brahman! You fool! You drank my bad alcohol that was in the pot.

5.36 Hearing the words of the prostitute, Malaya felt sorry, and in a state of depression, he thought in his mind:

prāptaṃ dvijakule janma kāśyāṃ viśveśasannidhau /37
nādhītā hi mayā vedā na ca taptaṃ mahat tapaḥ /
nārādhito'pi viśveśo maṇikarṇyāṃ nimajjanam /38
na kṛtaṃ na ca dānāni dattānyapi kadācana /
dyūtānurāgo me jātaḥ prītirveśyājane tathā /39
vāruṇī ca mayā pītā kathaṃ me niṣkṛtirbhavet /
ato hyātmaviśuddhyarthaṃ mahāpātakanāśinīm /40
snātuṃ sacailo yāsyāmi sarvathā maṇikarṇikām /

iti cintāparo bhūtvā lajjāmutsṛjya tatkṣaṇāt /41
malayaḥ prayayau śīghraṃ snātuṃ śrīmaṇikarṇikām /

brāhmaṇaiḥ kṣatriyairvaiśyaiḥ śūdraiścāpi samāvṛtām /42
tato dadarśa malayaḥ supuṇyāṃ maṇikarṇikām /

brāhmaṇā yatra kurvanti snānaṃ paramapāvanāḥ /43
tatraiva prayayau vipraḥ snānārthaṃ malayo mune /

samīpamāgataṃ dṛṣṭvā malayaṃ doṣasāgaram /44
cukopa brāhmaṇaḥ kaściduvācedaṃ vacaḥ punaḥ /
pāpiṣṭha duṣṭa malaya veśyāgāmin narādhama /45
sparśaṃ mā kuru viprāṇāṃ dūre'pasara lampaṭa /

5.37-40 I was born in a Brahman family in Kāśī (Vārāṇasī), near Viśveśa (Lord Śiva); but neither did I study the Vedas, nor practise penance. Neither did I worship Viśveśa, nor take a bath in Maṇikarṇikā, nor give charities ever. I became addicted to gambling, and grew fond of prostitutes. I even drank alcohol. How can I expiate [these sins]? I will, therefore, go by all means to Maṇikarṇikā that destroys all sins, to bathe there with clothes on for purifying myself.

5.41 Thinking so, and shunning any sense of shame, Malaya went immediately to Śrī Maṇikarṇikā to take ablution.

5.42 Then Malaya saw holy Maṇikarṇikā covered all over by the Brahmans, the Kṣatriyas, the Vaiśyas and the Śūdras.

5.43 O muni, Malaya went to bathe right where the Brahmans, the holiest ones, bathe.

5.44-45 Seeing Malaya, the ocean of evils, a certain Brahman became angry, and said the following words: O Malaya, sinner, wicked, debaucher, lowest man, do not touch the Brahmans. Go off from here, O lustful (one)!

iti vipravacaḥ śrutvā malayaḥ prāha taṃ dvijam /46
gacchāpasara vipra tvaṃ kiṃ kopaṃ kuruṣe mayi /

malayasya vacaḥ śrutvā brāhmaṇaḥ prāha taṃ punaḥ /47
labdhaṃ viprakule janma dyūtakrīḍārataḥ sadā /
kṛtvā ca veśyāgamanaṃ pītvā hālāṃ narādhama /48
maṇikarṇiṃ samāyātastyaktalajjosi lampaṭa /
pavitrān brāhmaṇān dṛṣṭvā kathaṃ mūḍha na lajjase /49

iti vipravacaḥ śrutvā malayo lajjayānvitaḥ /
snātvā sacailo jhaṭiti tato viśveśvaraṃ yayau /50

dṛṣṭvā viśveśvaraṃ devaṃ muktimaṇḍapamāgataḥ /
paṭhato vedavedāṅgān purāṇāni ca tāpasān /51
muktimaṇḍapamadhyasthān dadarśa dvijapuṅgavān /
tān dṛṣṭvā daṇḍavadbhūmau praṇamya nijagāda ha /52
ahaṃ priyātitheḥ putraḥ kaniṣṭho malayaḥ smṛtaḥ /
na vedā paṭhitāścā'pi viśveśaḥ pūjito na ca /53
dyūtakrīḍā kṛtā nityaṃ prītirveśyājaneṣu ca /
ajñānād vāruṇī pītā jalabhrāntyā tapodhanāḥ /54
prāyaścittaṃ dadadhvaṃ tu yena śuddhirbhavenmama /
bhavanto nipuṇā sarve vedavedāṅgapāragāḥ /55
atidīne kṛpāṃ yūyaṃ kurudhvaṃ mayi sarvathā /

5. 46 Hearing the words of the Brahman, Malaya said to the Brahman: You go away, Brahman. Why are you angry at me?

5.47-49 Hearing the words of Malaya, the Brahman said to him again: You were born of a Brahman family, but [you] were always fond of gambling. Having gone to a prostitute, and having drunk alcohol, you, lowest of men, have come now to Maṇikarnīkā without shame, you lustful (one)! Do you not feel ashamed [of yourself] to see the pure Brahmans? You fool!

5.50 Hearing the words of the Brahman, Malaya, ashamed [of himself], took a quick ablution with his clothes on, and went to the temple of Viśveśvara.

5.51-55 Paying visit to Viśveśvara, he went to Muktimaṇḍapa, and saw great, devout Brahmans, reading the *Vedas* and the *Vedāṅgas*. Seeing them he bowed down to them like a stick on the floor, and said: I am the youngest son of Priyātithi, Malaya. I did not study the Vedas, nor did I worship Viśveśvara. I drank alcohol, taking it for water. O rich in penance, please give an indemnification, by which I will be purified. You are all conversant in the Vedas and the *Vedāṅgas*. Please have pity on me, the most miserable one.

iti tasya vacaḥ śrutvā na kaścit kiñcidabravīt /56
madyapānaṃ brāhmaṇasya sadātyantaṃ vigarhitam /
tanmadhye brāhmaṇaḥ kaściduvāca malayaṃ tataḥ /57
śuṣkāṃ yaṣṭimimāṃ dhṛtvā tīrthāni bhrama yatnataḥ /
bhaviṣyatyaṅkuro'syāśca yadā brāhmaṇabālaka /58
aṅkuraṃ tvaṃ vilokyaivaṃ tataḥ śuddho bhaviṣyasi /
parihāsena sa prāha nāsya śuddhirbhaviṣyati /59

malayastathyamevedaṃ cintayāmāsa tatkṣaṇāt /
tato viṣveśvaraṃ natvā viprāṁścaiva punaḥ punaḥ /60
gṛhītvā malayo yaṣṭiṃ tīrthayātrāṃ jagāma ha /
bhramaṃstīrthānyanekāni malayo vatsaratrayam /61
śleṣmāntakavanaṃ prāpad devānāmapi durlabham /

snānaṃ vidhāya vāgmatyāṃ dṛṣṭvā paśupatiṃ prabhum /62
vajrāṃ vilokya tadanu dṛṣṭvā nārāyaṇaṃ prabhum /
āśāpūreśvaraṃ draṣṭuṃ praviveśa mahāvanam /63

śailādhastānnidhāyāśu śuṣkayaṣṭiṃ tato bhuvi /
snānaṃ karoti malayastāvajjāto'ṅkurodayaḥ /64
jātāṅkuraṃ tato dṛṣṭvā malayaḥ paramādhamaḥ /
pūtaṃ mene tadātmānaṃ parāṃ prītimavāpa ca /65

5.56-59 Hearing his words, no one spoke. For a Brahman, drinking alcohol is very reproachable. Among them, a certain Brahman said to Malaya: Take this dry stick and go around the holy shrines with effort. There will come a sprout out of this stick; O child of the Brahman, you will be purified when you see that sprout. He laughed, and said: This man will never be purified.

5.60-61 Malaya thought about this fact immediately, and bowing down to Viśveśvara and the Brahmans again and again, he picked up the stick and set out on pilgrimage. Visiting many holy shrines for three years, Malaya arrived at the Śleṣmāntaka forest which was very difficult to arrive at even for the gods.

5.62-63 After bathing in the river Vāgmatī, and visiting Lord Paśupati, Vajra(yoginī) and Lord Nārāyaṇa, he entered the great forest to pay homage to Āśāpūreśvara.

5.64-65 When Malaya put the dry stick on the ground at the foot of the mountain and bathed, a sprout came out (from the stick). When Malaya, the very low person, saw the sprout coming out, he thought of himself as purified, and felt a great satisfaction.

hṛdaye cintayāmāsa malayo harṣanirbharaḥ /
idaṃ pavitraṃ paramaṃ sthānamatyantamuttamam /66
atraivārādhayiṣyāmi vratastho 'haṃ maheśvaram /
iti niścitya malayaḥ sthitastatraiva kānane /67

ugraṃ niyamamāsthāya tapastepe sudāruṇam /
tato 'sya tapasā tuṣṭo bhagavān pārvatīpatiḥ /68
bhūmiṃ bhitvā mahāliṅgamudatiṣṭhat tapodhana /

malaya tvaṃ pavitro'si varaṃ varaya suvrata /69
ākarṇya śambhostadvākyaṃ daṇḍavat praṇipatya ca /
uvāca prāñjalirvākyaṃ malayo'tiśubhāśayaḥ /70

atra ḍoleśvaro nāmnā bhūtvā śaṅkara sarvadā /
bhaktānāmabhayārthāya tiṣṭha tvaṃ parameśvara /71

malayasya samākarṇya vacanaṃ pārvatīpatiḥ /
prāha taṃ malayaṃ tuṣṭaḥ sthāsyāmyatraiva kānane /72

drakṣanti kārtike ye māṃ mānavā bhaktipūrvakam /
teṣāṃ kailāsavāso hi nātra kāryā vicāraṇā /73

5.66-67 Malaya, filled with joy, thought in his mind: This is a very holy place and extremely inaccessible; I will worship Lord Śiva in this very place, keeping a vow. Having decided so, Malaya stayed on there in the forest.

5.68 Maintaining a severe discipline, he practised a very difficult penance. Then, pleased with his penance, Lord Siva, husband of Pārvatī, broke open the earth, and rose up in the form of a great *liṅga*, O *Tapodhana* (rich in penance).

5.69-70 Malaya, you are now pure; ask for a wish, O *Tapodhana* (rich in penance). Hearing the words of Lord Śiva, greeting him falling prostate on the ground like a stick, and with folded hands, Malaya, the pure-minded one, said:

5.71 O Great Lord Śaṅkara, please remain here in the name of Ḍoleśvara for the welfare of your devotees for ever.

5.72 Hearing the words of Malaya, Pārvatīpati (Śiva), pleased with Malaya, said to him: I will remain here in this forest.

5.73 Those men who pay visit with devotion to me in the month of Kārtika (October-November) will have their abode in Kailāsa. One should have no doubt about that.

dhārātīrthe naraḥ snātvā dṛṣṭvā ḍoleśvaraṃ vibhum /
mallokamāpnuyāddhiraḥ sarvathā nātra saṃśayaḥ /74

aṣṭamyāṃ vā caturdaśyāṃ ye māṃ drakṣyanti bhaktitaḥ /
teṣāṃ bhogāpavargasya dātā 'haṃ nātra saṃśayaḥ /75

malaya tvaṃ samārādhya māṃ sadā bhaktipūrvakam /
yogināmuttamo bhūtvā yāsyasi tvaṃ paraṃ padam /76
ityuktvā malayaṃ devo liṅge 'ntardhānamāyayau /

malayo'pi samārādhya ḍoleśvaramakalmaṣam /77
yogināmuttamo bhūtvā jagāma paramaṃ padam /

iti śrīskandapurāṇe himavatkhaṇḍe ḍoleśvaraprādurbhāvo
nāma pañcamo 'dhyāyaḥ //5//

5.74 A strong-minded man who bathes in Dhārātīrtha and visits Lord Ḍoleśvara will attain my world (Kailāsa) by all means; there is no doubt about that.

5.75 I will also grant worldy enjoyment and salvation to those people who pay homage to me on Aṣṭamī (the eighth) or Caturdaśī (the fourteenth) days [of the lunar calender]. There is no doubt about that.

5.76 O Malaya, after worshipping me always in devotion, you will be the best among the yogis, and will attain the ultimate position (salvation). After telling that to Malaya, the Lord disappeared entering into the *liṅga*.

5.77 And Malaya, worshipping holy Ḍoleśvara, became the best among the yogis, and went to the ultimate position (salvation).

Thus ends the fifth chapter named
the "Appearance of Ḍoleśvara"
in *Himavatkhaṇḍa* of the *Skandapurāṇa*.

Chapter Six
The Origin of Sūryavināyaka

mārkaṇḍeya uvāca
ḍoleśāt paścime bhāge prakāṇḍvanamuttamam /
panasaiḥ sahakāraiśca nāraṅgairupaśobhitam /1
bakaiḥ kurvakāśokaiścampakaiśca virājitam /
aśvatthaiḥ kovidāraiśca nyagrodhairupaśobhitam /2
mallikāmālatīkundakusumairupaśobhitam /
mattabhramarasaṃhlādaninādairupaśobhitam /3

tasmin vane dvijaḥ kaścinnāmnā guṇanidhirmuniḥ /
tapasā sūryasaṅkāśaḥ kṣamayā pṛthivīsamaḥ /4
tapaḥsvādhyāyanirato vedavedāṅgapāragaḥ /

bhāryā līlāvatī tasya muneḥ paramasundarī /5
svāmibhaktā mahābhāgā sadātithyarcane ratā /

prāṇanātho'bhavat putro muneḥ paramasundaraḥ /6
bahiścara prāṇa iva guṇavāṁścārulocanaḥ /
dine dine varddhate sa śuklapakṣe yathā śaśī /7

Mārkaṇḍeya said:

6.1-3 On the western side of Ḍoleśa, there is a good Prakāṇḍa forest endowed with jack fruit, mangoes and oranges. It is beautified by *Baka* ('Gumpāti' in Nepali), *Kuravaka* ('Rāto Kapurnali' in Nepali), *Campaka* (*magnolia*), *Aśvattha* (*Ficus religiosa*), *Kovidāra* (*Bauhinia variegata*) and banyan trees (*Ficus indica*), and by various flowers i.e. *mallikā, mālatī,* and *kunda* (various kinds of jasmine), and also beautified by the humming of the large black bees intoxicated [with the nectar of flowers].

6.4 In that forest, there was a Brahman sage named Guṇanidhi, as bright as the sun by virtue of penance, and as tolerant as the earth. Always engaged in penance and the study of the Vedas, he was indeed skilled in the Vedas and the *Vedāṅgas*.

6.5 The wife of that muni, Līlāvati was extremely beautiful, loyal to her husband and always engaged in the entertainment of guests.

6.6-7 The muni had also an extremely handsome, virtuous and beautiful-eyed son named Prāṇanātha, [as dear to his father] as [his father's] life walking outside [his body]. He (the child) grew everyday like the waxing moon.

śivapādābjanirato munirguṇanidhiḥ sadā /
prakāṇḍavanamāśritya gatvā paśupatiṃ prabhum /8
vagmatyāḥ payasi snātvā dṛṣṭvā bhavanameti ca /
dṛṣṭvā paśupatiṃ nityam pāṭhayāmāsa bālakam /9

bhāryā līlāvatī tasya priyārādhanatatparā /
pālayāmāsa tanayaṃ snehena parameṇa sā /10

ekadā prāṇanāthaḥ sa babhrāma vipine mudā /
tataḥ papāta dharṇīpṛṣṭhe sa munibālakaḥ /11

patitaṃ bālakaṃ dṛṣṭvā munayaḥ snehatatparāḥ /
vihāya japayāgādi bālakaṃ draṣṭumāyayuḥ /12
āśramebhyaḥ striyaḥ sarvāḥ snehākulitamānasāḥ /

ṛṣyāśramaṃ hi tat sthānamadyāpi parikīrtyate /
patito bālako yatra jaimine munisattama /13

aṅke saṃsthāpayāmāsurbālakaṃ munisattamāḥ /14
vyasuṃ dṛṣṭvā munigaṇāstato guṇanidhiṃ yayuḥ /
homāsaktaṃ guṇanidhimūcuste munisattamāḥ /15

6.8-9 The muni, Guṇanidhi, always devoted to the lotus-feet of Lord Śiva, stayed in the Prakāṇḍa forest, went to Paśupati, bathed in the river Vāgmatī, paid homage [to Paśupati] and returned home. Thus, he paid homage to Lord Paśupati and taught his child everyday.

6.10 His wife, Līlāvatī, engaged in the service of her husband, raised her son with great love.

6.11 One day Prāṇanātha wandered happily in the forest. Then the child of the muni fell on the ground.

6.12 Seeing the child falling, the munis left their *japa* (silent recitation of the *mantras*) and sacrifices out of love, and came from their hermitages to see the child, and also the women, with their minds overwhelmed by compassion.

6.13 O Jaimini, the greatest sage, the place where the muni's child fell is called Ṛṣyāśrama 'the hermitage of the *ṛṣi* or muni even today.

6.14-15 The great munis put the child in their lap, but seeing the child dead, the munis said to Guṇanidhi, who was engaged in a sacrifice:

mune guṇanidhe putrastava yaḥ priyadarśanaḥ /
akasmāt patito bhūmau draṣṭumāyāhi taṃ mune /16

vajrapātopamaṃ vākyaṃ śrutvā paramadāruṇam /
papāta mohito bhūmau sa muniḥ śokamūrcchitaḥ /17

bhāryā līlāvatī tasya nirgatya bhavanāt satī /
patimutthāpayāmāsa śokopahatacetanā /18
yāma nātha suto yatra patito dharaṇītale /

bhāryāvacanamākarṇya munirutthāya tatkṣaṇāt /19
jagāma bhāryāsahito bālako yatra saṃsthitaḥ /

munīnāmaṅkagaṃ dṛṣṭvā vyasuṃ bālaṃ tato muniḥ /20
hā heti coktvā patito bhāryayā sahito muniḥ /
tata utthāpayāmāsurmunayo munisattamam /21

vilalāpa tato duḥkhī bhāryayā sahito muniḥ /
prāṇanātha kathaṃ yāsi mama prāṇān vihāya ca /22
prāṇanātha kathaṃ yāsi vihāya kila mātaram /
naya māṃ yatra yāsi tvaṃ jananīmapi duḥkhitām /23

6.16 O muni, Guṇanidhi, your handsome son has suddenly fallen onto the ground. O muni, come to see him.

6.17 Hearing the sentence, hard like a thunderbolt, the muni (Guṇanidhi) was stunned, and fell onto the ground and fainted with grief.

6.18 His faithful wife Līlāvatī came out of the house and raised her husband with a sorrow-stricken mind, [and said:] Let us go, my Lord, to the place where [our] son has fallen on the ground.

6.19 Hearing the words of his wife, the muni got up at once and went with his wife to where the child was.

6.20-21 Seeing the dead child in the lap of the munis, the muni (Guṇanidhi) said: "Alas!" and fell down together with his wife. Then, other munis lifted the great muni.

6.22-23 The muni, together with his wife, was very sorry and lamented [the death of the child]: O Prāṇanātha, how do you go away leaving my life behind? O Prāṇanātha, how do you pass away leaving your mother behind? Take me and your sorry mother also where you have gone.

nākālamaraṇaṃ cātra na vā sarpabhayaṃ bhavet /
na vā vyāghrabhayaṃ cātra na ca grahabhayaṃ punaḥ /24

anāthanātho jagatāṃ nāthaḥ paśupatiḥ prabhuḥ /
bhāryayā sahito bālamamumādāya sarvathā /25
gatvā'haṃ sarvathā tatra dṛṣṭvā paśupatīśvaram /
prāyopaveśanaṃ kāryaṃ sarvathā bhāryayā'nayā /26

iti dṛṣṭvā matiṃ kṛtvā tato guṇanidhirdvijaḥ /
gṛhītvā bālakaṃ skandhe duḥkhī paśupatiṃ yayu /27

tamanvayurmunigaṇāḥ śokopahatacetasaḥ /
bhāryā līlāvatī tasya rudantī pṛṣṭhato yayau /28
līlāvatīmanvagacchan munīnāmuttamāḥ striyaḥ /
rudantyaḥ karuṇāyuktāḥ śivasmaraṇatatparāḥ /29

uttīrya vāgmatīṃ puṇyāṃ munayaḥ saṃśitavratāḥ /
dvāre paśupaterbālaṃ sthāpayāmāsureva hi /30

sastrīkā munayaḥ sarve tyaktasandhyādikākriyāḥ /
prāyopaveśanaṃ cakruḥ kīrtayantaḥ sadāśivam /31

6.24 Here there is no untimely death, there is no fear from snakes, no fear from tigers, nor any fear from any [ominous] stars.

6.25-26 Lord Paśupati is the protector of the helpless, master of the world. Together with my wife, I should take my child by all means, and go and pay visit to Lord Paśupati. and I must sit [before him] together with my wife.

6.27 Thus, his mind made up, the Brahman, Guṇanidhi put the child on his shoulders and went with sorrow to Paśupati.

6.28-29 The sorrow-stricken munis, followed him, and Līlāvatī, his wife, followed them crying. The best wives of the munis also followed Līlāvatī, crying out of pity, and thinking of Lord Śiva.

6.30 Crossing the holy river Vāgmatī, the munis, who had fulfilled their vows, put the child down at the gates of Paśupatinātha.

6.31 All the munis with their wives gave up the regular morning, noon and evening prayers, and sat down praying to Lord Śiva alone.

tatra prāyopaviṣṭānām munīnām saṃyatātmanām /
saptāhāni vyatitāni sastrīkāṇām tapodhana /32

tataḥ paśupatirdevaḥ prabhurvīkṣya tapodhana /
dadhyau kāruṇikaḥ śrīmān hetunā kena bālakaḥ /33
akāle mṛta evāyaṃ mama kṣetrottame muneḥ /
na sarpabhayamatrāsti na vā vyāghrabhayaṃ bhavet /34
grahāṇām na bhayaṃ cātra kṣetre paramadurlabhe /

jñātaṃ mayā kāraṇaṃ tu gaṇanāthaḥ suto mama /35
kṣetrasnehena ca mayā vismṛto nātra saṃśayaḥ /
prakāṇḍavanamāgatya gaṇanāthena satvaram /36
jijñāsārthaṃ munerbālanāśo vighnaḥ kṛto yataḥ /
atastu prakaṭaḥ kāryo gaṇanātho na saṃśayaḥ /37

evaṃ vicārya deveśastadā paśupatiḥ prabhuḥ /
munināmagratastuṣṭaḥ prakaṭo'bhūdumāpatiḥ /38

dṛṣṭvā paśupatiṃ sākṣānmunayaḥ saṃśitavratāḥ /
petuśca daṇḍavadbhūmau romāñcāṅkitavigrahāḥ /39

6.32 Seven days passed by as the self-restrained munis sat with their wives, O *Tapodhana* (rich in penance).

6.33-34 O *Tapodhana* (rich in penance), Lord Paśupati then saw [it], and the compassionate Lord meditated upon the reason why the child had died. This child has died untimely in the best of my holy lands. There is no fear from snakes, nor fear from tigers nor from any (ominous) stars in this extremely special land.

6.35-37 Ah, I know the reason. My son Gaṇanātha (Gaṇeśa), was forgotten by me [because of my excessive love for this holy land]. There is no doubt about that. For that reason, Gaṇanātha quickly came to the Prakāṇḍa forest and, out of curiosity (to know why I ignored him), he caused this trouble, killing the muni's child. So Gaṇanātha should undoubtedly be brought [to manifest] here (in this holy land).

6.38 Thinking thus, Lord Paśupati, the husband of Umā, was then satisfied and appeared in front of the munis.

6.39 Seeing Paśupati in front of their eyes, the munis, who had accomplished their vows, lay prostrate on the ground like sticks (to greet the Lord) with a thrill in their bodies.

patitāṃstānmunīn dṛṣṭvā provāca girijāpatiḥ /
na bhetavyaṃ munigaṇāḥ śṛṇudhvaṃ vacanaṃ mama /40

śleṣmāntakavanasnehānmayā putro'pi vismṛtaḥ /
duḥkhākulitacittena gaṇanāthena kopataḥ /41
prakāṇḍavanamāgatya guptena munibālakaḥ /
māritaḥ prakaṭārthaṃ tu mama putreṇa tejasā /42

ato bālakamādāya prakāṇḍavanamojasā /
gacchantu munayaḥ sarve jīvayiṣyati bālakam /43
gaṇanātho mahātejā nā'tra kāryā vicāraṇā /
udite tu divānāthe kiraṇaḥ prathamo bhuvi /44
dṛśyate yatra putro me guptarūpeṇa tatra hi /
ityukvāntarhito devaḥ svayaṃ paśupatiḥ prabhuḥ /45

munayo'pi tadā bālamādāyātyantaharṣitāḥ /
jagmuḥ prakāṇḍavipinaṃ sastrīkāścātivegataḥ /46
prakāṇḍavanamāgatya sthale saṃsthāpya bālakaṃ /
upavāsānmunigaṇo niśāmekāṃ ninäya hi /47

prātastu udite sūrye mayūkhaḥ prathamo'patat /
tasmiṃsthale tadā jagmurmunayo dharmatatparāḥ /48

6.40 Seeing the munis fallen (on the ground), Girijāpati (husband of Girijā [Lord Śiva]) said: O munis, do not worry; listen to my words.

6.41-42 I forgot even my own son out of love for the Śleṣmāntaka forest, O munis. So the muni's child was suddenly killed by Gaṇeśa my son, who was angry and depressed, coming secretly to the Prakāṇḍa forest with the desire of appearing [there].

6.43-45 So take the child back and go quickly to the Prakāṇḍa forest. Gaṇanātha, with his great power, will revive the child. You should have no doubt about that. My son is hidden at the place where the first light of the sun falls when the sun rises. Lord Śiva said so, and he disappeared.

6.46-47 The munis, greatly pleased, took the child and, with their wives, quickly returned to the Prakāṇḍa forest with great speed. Coming to the Prakāṇḍa forest, and placing the child at that place, the munis spent a night without eating or drinking.

6.48 In the morning when the sun rose, the pious munis went to the place where the first rays of the sun fell.

asmiṃsthale gaṇādhīśo guptarūpeṇa vartate /
iti niścitya munayo'stuvan devaṃ gajānanam /49

jaya devagaṇādhīśa vighnarāja namo'stu te /
jaya tryakṣa mahādevapriyaputra namo'stu te /50
namaste bhaktigamyāya devadevāya te namaḥ /
pārvatīpriyaputrāya namo gajamukhāya ca /51
caturhastāya devāya namaḥ paraśudhāriṇe /
bhaktānāṃ bhayahantre ca namaste modakapriya /52

pāśahasta namaste'stu devadeva namo'stu te /
asmākaṃ bhaktihīnānāṃ bālakaṃ jīvaya prabho /53
prakaṭo bhava devendra pāhi naḥ śaraṇāgatān /

iti teṣāṃ stutiṃ śrutvā gaṇanātho mahābalaḥ /54
bhūmiṃ bhitvodatiṣṭhad vai munīnāmagrataḥ prabhuḥ /

tatastu praṇatān dṛṣṭvā tān munīn saṃśitavratān /55
gaṇanātho jagādoccaiḥ śṛṇudhvaṃ vacanaṃ mama /
rasamasyā latāyāstu vadane bālakasya tu /56
sthāpayadhvaṃ netrayośca mamādeśānmunīśvarāḥ /

6.49 This is where Gaṇādhipa (Gaṇeśa) is hidden. Thus, they determined [the place] and prayed to Lord Gaṇeśa:

6.50-52 Victory to you, O Lord of the divine forces. Our greetings to you, O destroyer of troubles. Victory to you, O Three-eyed Lord. Our greetings to you, O dear son of Lord Śiva! Our greetings to you, O Lord accessible by devotion ! O God of the gods ! Our greetings to the four-handed Lord, the axe-carrier; greetings to the destroyer of fear of his devotees. Greetings to you, O lover of sweetmeats!

6.53 O Lord with noose in hand, greetings to you. O Great God, please revive this child of ours, although we were not devoted to you. Please manifest yourself, O Lord of gods. Protect us who have come to you for refuge.

6.54 Hearing their prayer, Gaṇeśa with great strength broke open the ground, and appeared before the munis.

6.55-56 Then, seeing the greeting munis who had accomplished their vows, Gaṇanātha said loudly: Listen to my words; put the juice of this herb in the mouth and eyes of the child as I command you.

gaṇanāthavacaḥ śrutvā munirguṇanidhiḥ svayam /57
rasaṃ latāyā vadane bālakasya tadā'rpayat /
uttasthau sahasā bālaḥ suptotthitanaropamaḥ /58

jayadhvanirmunimukhādutthitaḥ sahasā tadā /
puṣpavṛṣṭiḥ papātorvyāṃ nabhasastu manoharā /59

punaḥ provāca gaṇapastān munīn hṛṣṭmānasān /
varaṃ brūta mahābhāgā yad vo manasi saṃsthitam /60

daṇḍavat praṇipatyocurmunayo gaṇanāyakaṃ /
asmin prakāṇḍavipine sadā tiṣṭha gaṇeśvara /61

munīnāṃ vacanaṃ śrutvā gaṇeśaḥ prāha tān munīn /
sūryāvalokanānnāma mune sūryavināyakaḥ /62
sthāsyāmyatraiva vipine bhaktānāṃ bhayahā sadā /
caturthyāṃ maṅgaladine ye māṃ drakṣanti mānavāḥ /63
teṣāṃ vighnabhayaṃ nṝṇāṃ kadā'pi na bhaviṣyati /

gaṇanāthaprabhāvaṃ te vijñāya munayastadā /64
bhūyo bhūyo namaskṛtya prayayuścottarāṃ diśaṃ /

6.57-58 Then, hearing the words of Gaṇanātha, Guṇanidhi, the muni, himself put the juice of the herb in the mouth of the child. Then the child got up suddenly just as a man awakes from a sleep.

6.59 Then the word "Jaya (Victory)" came out of the mouths of all the munis. And, a beautiful shower of flowers fell from Heaven onto earth.

6.60 Then spoke Gaṇanātha again to the munis with delighted minds: O fortunate ones, ask for a wish that is on your minds.

6.61 Greeting Gaṇeśa with their bodies prostate on the ground like sticks, the munis said: O Gaṇeśvara, please stay in the Prakāṇḍa forest forever.

6.62-63 Hearing the words of the munis, Gaṇeśa said to them: O munis, I will stay in this forest by the name 'Sūryavināyaka' because of [my face] facing toward the [rising] sun (Sūrya), as a destroyer of the fear of my devotees. Those people who visit me on the fourth day [of the lunar month], or Tuesday [of the Solar month] will never have any fear of hindrances [in their works].

6.64 Understanding the power of Gaṇanātha, the munis bowed down to him again and again, and went toward the north.

prakāṇḍavipine nityaṃ sthitaḥ sūryavināyakaḥ /65
tasya darśanamātreṇa na vighnaiḥ paribhūyate /

uttarāṃ disamāgatya nadīṃ prāpya manoharām /66
snānaṃ cakrustadā bālasahitā munayo mune /

tatastairmunibhiḥ sārddhaṃ munirguṇanidhistadā /67
mantrayāmāsa kuśalo jñānaṃ tattvaguṇāmbudhiḥ /

saṃsāre duḥkhabhūyiṣṭhe yadicchet sukhamātmanaḥ /68
mānavaḥ sthāpayelliṅgaṃ bhuktimuktipradāyakam /

śivaliṅgaṃ sthāpayanti ye narā bhaktitatparāḥ /69
teṣāṃ dadāti saṃtuṣṭaḥ kailāsaṃ pārvatīpatiḥ /
śivasyāpi priyaḥ putro gaṇeśo vighnanāśakaḥ /70
gaṇeśasthāpanāccāpi na vighnaiḥ paribhūyate /
atrādya nadyāstīre'haṃ gaṇanāthaṃ mahāprabhum /71
sthāpayiṣyāmi munayaḥ śivaliṅgaṃ phalapradam /

śrutvā guṇanidhervākyaṃ munayo dīrghadarśinaḥ /72
sādhu sādhu tadā sarve saṃprocurhṛṣṭamānasāḥ /

6.65 Sūryavināyaka is stationed in the forest. One will not be overwhelmed by difficulties if one just pays visit to him.

6.66 Going toward the north, the munis arrived at the river Manoharā and bathed there together with the child, O muni.

6.67 Then wise Guṇanidhi, the ocean of [the knowledge of] truth and virtues, happily spoke about knowledge to those munis.

6.68 In this world, filled with trouble, if one wants happiness, a man should install a *liṅga* that bestows [worldly] enjoyment and salvation upon him.

6.69-71 Pārvatīpati (Śiva) will be pleased, and will give [the pleasure of living in] Kailāsa to those men who install a *Śivaliṅga* with devotion. Gaṇeśa, the destroyer of troubles, is also the son of Śiva. One will not be overwhelmed by troubles if one worships Gaṇeśa as well. O munis, today I will install Lord Gaṇanātha and a *Śivaliṅga* bestowing fruit (in terms of success) on the bank of the river.

6.72 Hearing the words of Guṇanidhi, all the far-sighted munis, with happy minds, said: Bravo! Bravo!

sthāpayāmāsa gaṇapaṃ tato guṇanidhirmuniḥ /73
aiśānyāṃ vighnarājasya śivaliṅgamanuttamam /
sthāpayāmāsa sa munirmunibhiḥ parivāritaḥ /74

ato gaṇeśanāmedaṃ jātaṃ maṅgalavighnahā /
jīvito bālako yasya gaṇanāthaprasādataḥ /
mahāmaṅgalamasmākaṃ jātaṃ paramadurlabham /75

maṅgaleśvaranāmā 'pi śivasya parikīrtitam /76
jātaṃ maṅgalaherambaṣaṇmukhe sariti dhruvam /
maṅgalaṃ nāma tat tīrthaṃ mahāmaṅgaladāyakam /

tīrthe maṅgalake snātvā datvā maṅgaladāyakam /
maṅgaleśvaraliṅgaṃ tanmahāpātakanāśanam /79

tato guṇanidhiḥ putrabhāryāmunigaṇairyutaḥ /
mudā paramayā yuktaḥ svāśramaṃ tvarito yayau /80

6.73-74 Then Guṇanidhi the muni installed an image of Gaṇeśa. And, surrounded by other munis he installed the best *Śivaliṅga* at the east of Gaṇeśa.

6.75 Thus his name became Gaṇeśa, the destroyer of hindrances to happiness, by whose grace the boy came alive, and our happiness, though hardly possible before, was [made possible by the Lord].

6.76-77 The name of Śiva also was to be Maṅgaleśvara (the lord of happiness) located on the river bank, where Maṅgalaheramba (Gaṇeśa) and Ṣaṇmukha (Kārtikeya) are as well. That shrine, called Maṅgala, is highly auspicious.

6.78 By bathing at the *Maṅgala-tīrtha* and visiting Maṅgaladāyaka (Gaṇeśa) and Maṅgaleśvara *liṅga*, one becomes free from all sins.

6.79 The Maṅgaleśvara *liṅga* is located at the north-east of Gaṇeśa, in the west of Tilamādhava. It is the destroyer of great sins.

6.80 Then Guṇanidhi, together with his son, wife and other munis, soon went happily to his hermitage.

prādurbhāvaṃ gaṇeśasya śṛṇuyādyo'pi mānavaḥ /
śivabhaktimavāpnoti na vighnaiḥ paribhūyate /81

it śrīskandapurāṇe himavatkhaṇḍe nepāla-māhātmye
śrīsūryavināyakaprādurbhāvo nāma
ṣaṣṭho'dhyāyaḥ //6//

6.81 A man who listens to the story of the appearance of Gaṇeśa will also enhance devotion to Śiva, and will never be overwhelmed by troubles.

Thus ends the sixth Chapter named
the "Appearance of Śrī Sūryavināyaka"
in the *Nepāla-māhātmya* of *Himavatkhaṇḍa* of the *Skandapurāṇa*.

Chapter Seven
The Origin of Tilamādhava

jaiminiruvāca
bhavanmukhabahiryātāṃ kathāṃ pīyūṣasannibhām /
śṛṇvato nāsti me tṛptirmārkaṇḍeya tapodhana /1
praṣṭumicchāmyahaṃ kiñcit punastvāṃ bhaktitatparaḥ /
tilamādhavanāmeti kīrtitaṃ bhavatā hi yat /2
tadutpattimahaṃ śrotumicchāmi munisattama /

mārkaṇḍeya uvāca
sādhu sādhu muniśreṣṭha jaimine dharmatatpara /3
tilamādhavanāmnastu sambhavaṃ kathayāmi te /

śleṣmāntakavane ramye vāgmatītaṭinītaṭe /4
kheṭake'smiṃścābhavad vai dharmadatto vaṇigjanaḥ /
viṣṇubhaktaḥ suśīlo'tipriyavāk priyadarśanaḥ /5

sarvadā vipaṇidravyamādāya sa vaṇik sudhīḥ /
grāmād grāmāntaraṃ yāti jīvikārthī guṇānvitaḥ /6
uttarāyaṇasaṅkrāntāvekasmin divase vaṇik /
bhramaṃstilāni cādāya maṅgaleśvaramāgataḥ /7

Jaimini said:

7.1-2 O *Tapodhana* (rich in penance), Mārkaṇḍeya, I am never too content to listen to the story, as sweet as nectar coming out of your mouth. I want to ask you something with devotion. You mentioned the name Tilamādhava. O best muni, I want to hear about his (Tilamādhava's) appearance.

Mārkaṇḍeya said:

7.3 Bravo! Bravo! O best muni, Jaimini, the most pious one, I will tell you about the appearance of Tilamādhava.

7.4-5 In the beautiful Śleṣmāntaka forest on the bank of the river Vāgmatī, there was in a small village a businessman named Dharmadatta, a devotee of Viṣṇu, a man of good character, and a soft-spoken and good-looking person.

7.6-7 The wise businessman with good character took items for sale from one village to the next for livelihood. Once the businessman came wandering to the Maṅgaleśvara shrine bringing sesame seeds (*tila*) on the first day of the month of Māgha (January-February), that marks the beginning of the progress of the sun to the north (of the equator).

maṅgaleśvaramālokya prācīṃ caiva yayau diśam /
avidūre hi saṃsthāpya tilāni sa vaṇigjanaḥ /8
vikretumāsane dhīra āsa vaiṣṇavasattamaḥ /

yāvallokāḥ samāyānti tilagrahaṇakāmukāḥ /9
tilarāśau samudbhūtastāvaddevo janārdanaḥ /

śaṅkhacakragadāpadmadhāriṇaṃ pītavāsasam /10
dharmadatto vaṇig dṛṣṭvā praṇanāma muhurmuhuḥ /
utthāya dharmadattaḥ sa bhaktinamro guṇānvitaḥ /11
paśyatāṃ sarvalokānāṃ viṣṇudehe viveśa saḥ /

tato jayadhvanirjātā lokānāṃ mukhapaṅkajāt /12
nabhasaḥ puṣpavṛṣṭiśca papāta sumanoharā /

tilarāśeḥ samudbhūto yato devo janārdanaḥ /13
tilamādhavanāmeti tatastasya pratiṣṭhitaṃ /

tilamādhavanāmānaṃ ye drakṣyanti narā bhuvi /14
teṣāṃ nārāyaṇastuṣṭaḥ svasthānaṃ dāsyati svayam /

7.8 He paid visit to Maṅgaleśvara and went toward the eastern direction, and putting his sesame seeds not too far from himself, the businessman, a very good Vaiṣṇava, sat down to sell them.

7.9 As the people came to buy the sesame seeds, Lord Viṣṇu appeared on top of the pile of the sesame seeds.

7.10-11 Seeing the Lord with *śaṅkha* (conch), *cakra* (disc), *gadā* (mace) and *padma* (lotus) [in four hands], and in yellow clothes, the businessman Dharmadatta bowed down to him again and again. Dharmadatta, polite with devotion and virtues, got up [from his seat] and entered into the body of Viṣṇu while the people were watching on.

7.12 Then the word "Jaya!" (Victory!) came out of the mouth of the people; and a beautiful shower of flowers came down from the sky.

7.13 Because Lord Viṣṇu appeared out of the heap of *tila* (sesame seeds), his name became Tilamādhava.

7.14 Viṣṇu, satisfied [with their devotion], will allow a place in his abode (*Vaikuṇṭhaloka*) to those people who pay visit to Tilamādhava in this world.

tilamādhavanāmne yat puṣpaṃ patraṃ phalaṃ jalam /15
dīyate bhaktito lokairakṣayaṃ copajāyate /

saṅkrāntidivase bhaktā godugdhaiḥ snāpayanti ye /16
tilamādhavadevo'sau dāsyatyatra manorathān /

dvādaśyāṃ patrapuṣpādi ye yacchantīha mānavāḥ /17
teṣāṃ vaikuṇṭhavāsaḥ syānnātra kāryā vicāraṇā /

mayā te kathitaṃ puṇyaṃ tilamādhavasambhavam /18
tat sarvaṃ kathayiṣyāmi yadanyacchrotumicchasi /

jaiminiruvāca
anyāni śivaliṅgāni śleṣmāntakavane mune /19
tāni mukhyāni kathaya śrotumutkaṇṭitaṃ manaḥ /

mārkaṇḍeya uvāca
anyāni kathayiṣyāmi śṛṇu sāvahito mune /20
mukhyasthānāni sarvāṇi kathayiṣyāmi te punaḥ /
ṛṣyāśramasthā munayo dṛṣṭvā guṇanidheḥ sutaṃ /21
mṛtaṃ ca jīvitaṃ dṛṣṭvā śivabhaktiparā yayuḥ /

7.15 The flowers, leaves, fruits and water offered by people to [Viṣṇu] named Tilamādhava will be imperishable.

7.16 To the devotees who wash [the image of the Lord] with cow's milk on the first day of (the solar months), Tilamādhava will grant their wishes here (in this world itself).

7.17 Those people who offer leaves and flowers [to the Lord] on *dvādaśī* (twelfth day of the lunar month) will live in Vaikuṇṭha. One should have no doubt about that.

7.18 I told you of the sacred appearance of Tilamādhava. If you want to hear anything else, I will also tell you all about that.

Jaimini said.
7.19 O muni, there are other *Śivaliṅgas* in the Śleṣmāntaka forest. Please tell me about the main ones. My mind is eager to hear.

Mārkaṇḍeya said:
7.20-21 O muni, listen attentively while I tell you about the other places. I will tell you again about all the main places. The munis at *Ṛṣyāśrama* (ṛṣi's hermitage), seeing Guṇanidhi's son die and revive, became devotees of Śiva.

ṛṣyāśramasthā munayaḥ samastā dharmakovidāḥ /22
kiñcid dūraṃ tato gatvā samāruhyaikaparvatam /

sthāpayāmāsuratulaṃ śivaliṅgaṃ manoharam /23
śivabhaktiprabhāvajñā yathāvidhipurassaram /

anatairmunibhiryasmāt sthāpitaṃ liṅgamuttamam /24
tasmādanantaliṅgeti nāma tasya vyavasthitam /
anataliṅgamālokya sarvapāpaiḥ pramucyate /25

anataliṅgaṃ ye dhīrā drakṣyanti sumanoharam /
prāpnuyuste sadā loke śivabhaktiṃ sudurlabhām /26

anantaliṅgabhaktā ye bhaviṣyanti kalau yuge /
teṣāṃ prīto mahādevo dāsyatiha manorathān /27

caturdaśyāmathāṣṭamyāṃ saṅkrāntidivase tathā /
anataliṅgaṃ drakṣanti tān yāsyati maheśvaraḥ /28

7.22 The munis, living at *Ṛṣyāśrama* (ṛṣi's hermitage), all experts in *dharma*, went a little farther from there (the hermitage) and climbed a mountain.

7.23 Those munis who knew the power of devotion to Lord Śiva installed, according to the rules, a matchlessly beautiful *Śivaliṅga*.

7.24-25 Because it was installed by *ananta* (numerous) munis, its name was chosen to be *Anantaliṅga*. Paying visit to *Anantaliṅga*, one becomes free from all sin.

7.26 Those wise people who pay visit to *Anantaliṅga*, the beautiful one, will achieve the raremost devotion to Śiva in this world.

7.27 Those who will be devotees of *Anantaliṅga* in the *Kali yuga* (the iron age) will please Lord Śiva, and he will fulfill their wishes.

7.28 To those who pay visit to *Anantaliṅga* on *caturdaśī* (fourteenth day), *aṣṭamī* (eighth day) of the lunar months and the first day (*saṅkrānti*) of the solar months will be visited by Maheśvara (Śiva).

Note on 7.28: The last foot of the verse 7.28 would read better as: tān pāsyati maheśvaraḥ meaning 'Maheśvara will protect them'. Although all the available copies of the *Nepāla-māhātmya* have an odd form "yāsyati", it is obviously a mistake of the scribes.

svarṇaśṛṅgeśvaro devaḥ kṛṣṇena sthāpitaḥ purā /
kīleśvaro'pi kṛṣṇena sthāpitaḥ svayameva hi /29
mahendradamano daityaḥ pradyumnena yadā hataḥ /

jaiminiruvāca
mahendradamano daitya pradyumnena katham hataḥ /30
svarṇaśṛṅgeśvaro devastathā kīleśvaraḥ prabhuḥ /
katham vā 'sthāpi tallingadvayam kṛṣṇena me vada /31

mārkaṇḍeya uvāca
vakṣyāmyahamaśeṣeṇa kīleśvarasamudbhavam /
svarṇaśṛṅgeśvarotpattim daityo'pi ca yathā hataḥ /32

campakāraṇyaviṣaye nagarī śvetakā 'bhidhā /
asti sarvaguṇairyuktā śakrasyevāmarāvatī /33

tādṛśī nagarī pṛthvyām durlabhā hi tapodhana /
tasyām puryām mahīpālaḥ sūryaketurnṛpottamaḥ /34

viṣṇubhakto'tidharmātmā prajāpālanatatparaḥ /
dātā priyamvado dhīraḥ satyavāk priyadarśanaḥ /35

7.29 Lord Svarṇaśṛṅgeśvara was installed by Kṛṣṇa (Krishna) in the ancient times. Kīleśvara was also installed by Kṛṣṇa himself, when Mahendradamana, the Daitya, was killed by Pradyumna.

Jaimini said:

7.30-31 How was Mahendradamana, the Daitya, killed by Pradyumna? Lord Svarṇaśṛṅgeśvara and Lord Kīleśvara -- how were those two *liṅgas* installed by Kṛṣṇa ? Please tell me.

Mārkaṇḍeya said:

7.32 I will tell you all about the origin of Kīleśvara, the origin of Svarṇaśṛṅgeśvara, and [the story] how the Daitya was killed.

7.33 There was a city called Śvetakā in the country of Campakāraṇya, which is endowed with all qualities like the Amarāvatī of Indra.

7.34 O *Tapodhana* (rich in penance), a city like that is rare on earth. In that city was a king named Sūryaketu who was the best among the kings.

7.35 (The king) was a devotee of Viṣṇu, very pious, dedicated to the protection of people, generous, soft-spoken, wise, truthful and handsome.

ripustasyābhavad vīro mithilādhipatirmahān /
haṃsadhvaja iti khyāto mahābalaparākramaḥ /36

āgatya mithilādhīśo nagarīmuparudhya vai /
saṅgrāmamakarodugraṃ sūryaketunṛpeṇa hi /37

purād bahirvinirgatya sūryaketurnarādhipaḥ /
yuyudhānena balinā mithilāpatinā tadā /38

haṃsadhvajena bhūpena sūryaketurnareśvaraḥ /
parājito 'tibalinā hatvā vīrānanekaśaḥ /39

hatān vīrāṃstato dṛṣṭvā sūryaketurnarādhipaḥ /
palāyanaparo bhūtvā viveśa nagarīṃ svakām /40
praviśya nagarīṃ rājā sūryaketurhataprabhaḥ /
cintayāmāsa hṛdaye kāndiśiko muhurmuhuḥ /41

kiṃ kartavyaṃ kva gantavyaṃ kva sthātavyamataḥ param /
haṃsadhvajo mahāvairī purarodhaṃ cakāra ha /42
parājito 'smi śūreṇa kva gantavyamataḥ param /
yāvaccintāṃ narapatiḥ karoti bahudhā mune /43
tāvat khalu samāyāto nārado munisattamaḥ /

7.36 His enemy was the brave king of Mithilā, named Haṃsadhvaja, [who possessed] great strength and courage.

7.37 The king of Mithilā came and seized the city (Śvetakā), and launched a war against King Sūryaketu.

7.38 Then King Sūryaketu came out of the city and fought with the strong king of Mithilā.

7.39 King Sūryaketu was defeated by the very strong king Haṃsadhvaja, who killed numerous brave fighters.

7.40-41 Seeing the dead soldiers, King Sūryaketu ran away and entered back [into] his own city [that was surrounded by his enemy]. Entering into his city, King Sūryaketu, bereft of power, and terrified, thought again and again in his mind:

7.42-43 What should I do? Where should I go? Where should I stay from now on? The great enemy Haṃsadhvaja has surrounded the city. Now I am defeated by the brave one; where should I go now? As the king thought a great deal, O muni, right then and there arrived Nārada, the best muni.

āgataṃ nāradaṃ dṛṣṭvā sūryaketurmahīpatiḥ / 44
vidhivat pūjayāmāsa bhaktimān namrakandharaḥ /
viśrāntaṃ nāradaṃ vīkṣya rājā prāhātiduḥkhitaḥ /45

haṃsadhvajena nagarī ruddhā me munisattama /
bhagnaśca nagaro jātaḥ sthātumatra na śakyate /46
kasmiṃsthale nivāso me kartavyastad vadasva me /
rājño vacanamākarṇya nāradaḥ prāh taṃ nṛpam /47

nārada uvāca
mṛgendraśikhare gatvā nivāsaṃ kuru pārthiva /
yatrotpannā mahāramyā vāgmatī saritāṃ varā /48
tasmin sthāne suguptaṃ ca nivāsaṃ kuru bhūpate /

sūryaketuruvāca
mṛgendraśikhare ramye vāgmatī saritāṃ varā /49
munīndra kathamutpannā tadākhyāhi viśeṣataḥ /

nārada uvāca
mṛgendrarūpamāsthāya bhagavān harirīśvaraḥ /50
hiraṇyakaśipuṃ daityaṃ jaghāna nṛpasattama /

7.44-45 Seeing Nārada coming, King Sūryaketu worshipped [Nārada] according to the rule, with devotion and bowing down his shoulders. Then the sorrow-stricken king asked Nārada, who had taken a little rest:

7.46-47 O best muni, Haṃsadhvaja has seized my city. The city has been destroyed now, and it is not possible to stay here [in this city]. Where should my residence be made? Please tell me [this]. Hearing the words of the king, Nārada said to the king:

Nārada said:
7.48 O King, go to the top of the Mṛgendraśikhara mountain and stay there, from where Vāgmatī, the best among the rivers, comes out. O King, make a secret living in that place.

Sūryaketu said:
7.49 O Best muni, how did Vāgmatī, the best river, come out of the top of the beautiful Mṛgendra mountain? Please tell me that especially.

Nārada said:
7.50 Assuming the form of Mṛgendra (lion), Lord Viṣṇu killed the demon Hiraṇyakaśipu, O best King.

prahlādaṃ tu paritrātuṃ bhaktivaśyo janārdanaḥ /51
daityaṃ hatvā pariśrānto himavacchikharaṃ yayau /
tamanveṣṭuṃ mahābhakto hiraṇyakaśipoḥ sutaḥ /52
japan nṛsiṃhanāmāni himavacchikharaṃ yayau /

mṛgendrarūpamāsthāya himavacchikhare hariḥ /53
sthito yasmādataḥ śailaṃ mṛgendraśikharaṃ viduḥ /

prahlādo'pi tato gatvā mṛgendraśikharaṃ nṛpa /54
adṛṣṭvā narasiṃhaṃ tu tapa ugraṃ cakāra ha /
samā sahasraṃ daityendrastapastepe sudāruṇam /55

tatastuṣṭo mahādevo hāsyamuccaiścakāra hi /
harahāsāt samudbhūtā nirgatā girigahvarāt /56
phenormimālā dhavalā nadī puṇyajalāmalā /

śaṅkaro vacanaṃ cedaṃ prāha dānavapuṅgavam /57
vacanānmama daityendra bahiryātā yato nadī /
ato'syā vāgmatī nāma bhaviṣyati na saṃśayaḥ /58

7.51-52 Lord Viṣṇu, controlled by the devotion (of his devotees), killed Hiraṇyakaśipu, the Daitya, in order to protect Prahlāda, and, as he felt tired, he went to the top of the Himalayas. The son of Hiraṇyakaśipu (Prahlāda) went to the top of the Himalayas chanting the name of Nṛsiṃha (Viṣṇu assuming the head of a lion and the body of a human) in order to look for him.

7.53 As Lord Viṣṇu assumed the form of Mṛgendra (lion), and stayed on top of the Himalaya mountain, so the mountain was known as Mṛgendraśikhara.

7.54-55 Then Prahlāda also went to Mṛgendraśikhara, but, O King, he did not see Nṛsimha, and so he practiced *tapasyā* (penance). The king of the Daityas (Prahlāda) practiced a dreadful *tapasyā* for one thousand years.

7.56 Then satisfied [with Prahlāda], Mahādeva (Śiva) laughed aloud. Then a river was born out of the laughter of Śiva, and came out of a cave in the mountain, white with the garlands of the foam and waves and with pure and clean water.

7.57-58 Lord Śiva also said these words to the best Dānava: As the river came out of my speech (*vāk* 'speech'), her name will, therefore, be Vāgmati (one associated with speech).

Note on 7.57-58: The phonetic assimilation turns the sound [k] into [g] when the voiceless [k] is in association with a voiced sound, e.g., Vāk+ matī = Vāgmatī (Bagmati).

mṛgendrarūpamāsthāya viṣṇuratra yataḥ sthitaḥ /
atastu vaiṣṇavaṃ kṣetramidaṃ loke bhaviṣyati /59

asyordhvabhāge matsthānaṃ śivaliṅgamayaṃ śubham /
bhaviṣyati yato lokāstataḥ śivapurīṃ jaguḥ /60

prahlāda gaccha daityendra viṣṇubhaktirdṛḍhā'stu te /
daityarājādhipo bhūtvā rājyaṃ kuru svapaitṛkam /61

etattu vaiṣṇavaṃ sthānaṃ mṛgendraśikharāhvayam /
hiraṇyakaśipuṃ hatvā viśrānto nṛhariryataḥ /62

tvayā daityapate tepe viṣṇubhaktena dāruṇam /
mama hāsyācca saṃbhūtā vāgmatī paramā nadī /63
asyordhvabhāge jātāni liṅgāni mama śaktitaḥ /

vāgmatīprabhave snātvā dṛṣṭvā śivapurīm naraḥ /64
janmāntarakṛtāt pāpānmucyate nātra saṃśayaḥ /

ityuktvāntarhito devaḥ sagaṇo hi vṛṣadhvajaḥ /65
tuṣṭaḥ pralhādadaityo'pi jagāma bhavanaṃ svakam /

7.59 Since Viṣṇu has stayed in this place in the form of Mṛgendra (lion), this place will, therefore, be a land of the *Vaiṣṇavas* (followers of Viṣṇu).

7.60 On the north of this (place) is my holy place full of *Śivaliṅgas*, and, therefore, the people will call it Śivapurī.

7.61 O Prahlāda, king of the Daityas, go back. May your devotion to Viṣṇu be strong. Be the King of the Daityas, and rule the kingdom of your father.

7.62 This will be a Vaiṣṇava place called Mṛgendraśikhara, since Narahari (Viṣṇu) killed Hiraṇyakaśipu, and took rest here.

7.63 A dreadful [penance] was practiced by you, devotee of Lord Viṣṇu, O Lord of the Daityas. Above this place are the *liṅgas* born out of my power.

7.64 Bathing at the place where Vāgmatī comes out, and paying visit to Śivapurī, a man will be free from sins committed even in other lives. There is no doubt about that.

7.65 Saying this, Lord Śiva disappeared together with his *gaṇas* (troops). Prahlāda, the Daitya, also was satisfied and went back to his home.

mṛgendraśikharaṃ yāhi sūryaketo nareśvara /66
śrīkṛṣṇasyānubhāvena punareṣyasi śvetakām /
saśarīro divaṃ gantā bhavānante na saṃśayaḥ /67
ityuktvā nārado yāto nṛpeṇa paripūjitaḥ /

nāradsyopadeśena sūryaketurnareśvaraḥ /68
candrāvatyā duhitrā ca bhāryayā ca samanvitaḥ /
śūrairanekaiḥ saṃyukto mṛgendraśikharaṃ yayau /69

dṛṣṭvā mṛgendraśikharaṃ vāgmatīṃ pravilokya ca /
tatraiva vasatiṃ cakre mudā paramayā yutaḥ /70

iti śrīskandapurāṇe himavatkhaṇḍe nepāla-māhātmye
saptamo'dhyāyaḥ //7//

7.66-67 O King Sūryaketu, go to Mṛgendraśikhara. You will come back to Śvetakā by the grace of Lord Śrī Kṛṣṇa. At the end [of your life], you will go to Heaven with this body, no doubt. Saying this, Nārada, well-worshipped by the king, went back.

7.68-69 According to the advice of Nārada, King Sūryaketu, together with his daughter, Candrāvatī, and his wife and many other courageous soldiers, went to the Mṛgendraśikhara mountain.

7.70 Seeing Mṛgendraśikhara, and looking at the river Vāgmatī as well, he made his residence there with great happiness.

Thus ends the seventh chapter in
the *Nepāla-māhātmya*
in *Himavatkhaṇḍa* of the *Skandapurāṇa*.

Chapter Eight
The Story of Mahendradamana

mārkaṇḍeya uvāca
etasminnantare daityo mahendradamanābhidhaḥ /
haramārādhya tapasā trailokye durjayo'bhavat /1

jitvā mahendrasahitān devān samaradurjayaḥ /
adhastāccandanāśailottarasyāṃ diśi suprabhām /2
daityaścakre purīṃ ramyāṃ nānāratnacayairyutām /

mahendradamanasyāsīd bhaginī mṛgalocanā /3
nāmnā prabhāvatī devī tattulyā naiva bhāminī /

ārādhitā tayā devī vatsalā surapūjitā /4
santuṣṭā himavatkanyā prāha devī prabhāvatīm /
varaṃ varaya suśroṇi yat te manasi kāṅkṣitam /5

śrutvā nagendrajāvakyaṃ prāha devīṃ prabhāvatī /
tvameva devi jānāsi prāṇināṃ hṛdayasthitam /6

Mārkaṇḍeya said:

8.1 In the meanwhile a Daitya named Mahendradamana pleased Lord Śiva with his penance, and became invincible in all the three worlds.

8.2 The Daitya, himself invincible in war, defeated the gods including Mahendra (Indra), and built a city extending down to the Candanā mountain and up to Suprabhā in the north, which was decorated with various precious stones.

8.3 Mahendradamana had a sister named Prabhāvatī, whose eyes were like those of a deer. There was no woman comparable [in beauty] to her.

8.4-5 She (Prabhāvatī) pleased goddess Vatsalā, worshipped even by gods. Pleased with her, Goddess (Vatsalā), daughter of the Himalayas, said to Prabhāvatī: Ask for the wish that you desire in your mind, O good-hipped one.

8.6 Hearing the words of Pārvatī (Vatsalā), Prabhāvatī said to the goddess: O Goddess, you know whatever is in the mind of living beings.

śrutvā prabhāvatīvākyaṃ tāṃ prāha girinandinī /
tvaccittastho mayā jñātaḥ puruṣo mṛgalocanī /7
pradyumnaḥ kṛṣṇatanayaḥ sa te bhartā bhaviṣyati /
iti datvā varaṃ devī sadyo'ntardhānamāgatā /8
prabhāvatī varaṃ labdhvā suprabhāṃ nagarīṃ yayau /

udyānaṃ dānavaścakre candanāgirimūrdhani /9
prabhāvatīvinodāya nandanākārasundaram /

mṛgendraśikharādramyād bahiryātāṃ tu vāgmatīm /10
rurodha dānavo darpād giriṇā girisannibhaḥ /
vāgmatyāṃ cāvaruddhāyāṃ śleṣmāntakavanam mahat /11
hradībhūtaṃ suprabhāstho mumude dānavo bhṛśam /

mahendradamano daityaḥ suprabhāyāṃ svayaṃ sthitaḥ /12
mṛgendraśikhare caiva sūryaketurnṛpaḥ sthitaḥ /
etanmadhye jalamayaṃ kumudotpalamaṇḍitam /13
taḍāgavacca tajjātaṃ śleṣmāntakavanaṃ mahat /

mahendradamanaṃ daityaṃ dṛṣṭvā paramadurjayam /14
ratnāni divyānyādāya svayaṃ bheje nṛpastadā /
sūryaketustadā jñātvā nirbhayo vasati sma ha /15

8.7-8 Hearing the words of Prabhāvatī, Pārvatī said: I know the man you have in your mind, O deer-eyed one. He is Kṛṣṇa's son, Pradyumna. He will be your husband. Thus, granting the wish, the goddess disappeared. Prabhāvatī, having received the wish, went to the city, Suprabhā.

8.9 The Dānava made a garden as beautiful as Nandana (Indra's garden) on top of the Candanā mountain, for the pleasure of Prabhāvatī.

8.10-11 The Dānava, as big as a mountain, proudly blocked (the flow of) the river Vāgmatī, coming out of Mṛgendraśikhara, with a mountain. When the river Vāgmatī was blocked, the great Śleṣmāntaka forest became a lake, and the Dānava in Suprabhā felt very happy.

8.12-13 Mahendradamana, the Daitya, was stationed in Suprabhā, and king Sūryaketu was stationed in Mahendraśikhara. Between them was all water beautified with lotuses, and the great Śleṣmāntaka forest became like a lake.

8.14-15 Seeing Mahendradamana as invincible, the king brought beautiful jewels and offered them to him. Thus Sūryaketu stayed there without fear.

kaścid daityo dānavasya mṛgendraśikharaṃ yayau /
tena dṛṣṭā sutā tasya sūryaketormahībhujaḥ /16
krīḍanti vipine bālā rambhāto'pyatisundarī /
dṛṣṭvā kanyāṃ narapaterdānavastvaritastadā /17
mahendradamanasyāgre kathayāmāsa vistarāt /

dānava uvāca
śṛṇu daityendra madvākyaṃ mṛgendraśikhare mayā /18
bhramatā sūryaketostu kanyā dṛṣṭā manoharā /
naitādṛśī mānuṣīṣu sundarī vartate kvacit /19
strīratnamatulaṃ kanyā suryaketormahībhujaḥ /

ratnabhoktā bhavāṃlloke sā ca strīratnamuttamam /20
tasyā yogyo bhavān bhartā nānyaḥ kaścinmahītale /

iti tasya vacaḥ śrutvā mahendradamano mudā /21
yuktaḥ paramayā prāha taṃ daityaṃ dṛḍhavikramam /

mahendradamana uvāca
sādhu sādhu tvayā proktaṃ matpuro danujottama /22
sūryaketuḥ sutāṃ mahyaṃ dadāti ca yathā kila /
tathā prakāro bhavatā kriyatāṃ dānavottama /23

8.16-17 Once a certain Daitya related to the Dānava (Mahendradamana) went to Mahendraśikhara; and he saw King Sūryaketu's daughter, more beautiful than even Rambhā (a celestial damsel), playing in the forest. When he saw the daughter of the king, the Dānava quickly described her in front of Mahendradamana.

Dānava said:
8. 18-20 O King of the Daityas, please listen to my words. I saw the beautiful daughter of Sūryaketu when I was wandering there. There is no other girl so beautiful among the humans in any other place. King Sūryaketu's daughter is a matchless jewel of women. You are an enjoyer of jewels in the world, and she is the best jewel of women. You are fit to be her husband; no one else in the world is [fit for her].

8.21 Hearing those words of his, Mahendradamana said with the greatest happiness to that demon of great valor.

Mahendradamana said:
8.22-23 O best Daitya, you spoke of the best thing before me. O best Dānava, do whatever by which Sūryaketu will certainly give me his daughter.

mṛgendraśikharaṃ gatvā tvayā dānavasattama /
madarthe yācyatāṃ kanyā sūryaketuṃ narādhipam /24

tasyājñāṃ prāpya daityo'sau mahendraśikharam yayau /
dadarśa bhūpaṃ daityo'sau sabhāyāṃ mantribhiryutam /25

mantribhirdānavaṃ dṛṣṭvā niṣideti vaco'bravīt /
kimarthamāgataṃ daitya tvayā tadiha kathyatām /26

nṛpatervacanaṃ śrutvā dānavo vākyamabravīt /

mahendradamano rājā daityānāṃ bāṇanandanaḥ /27
te kanyāṃ prārthayatyenāṃ tasmai dātuṃ tvamarhasi /

mahendradamano ratnabhoktā śambhoḥ prasādataḥ /28
candrāvatī ca strīratnaṃ tasmād dātuṃ tvamarhasi /

iti dūtavacaḥ śrutvā sūryaketurbhayānvitaḥ /29
vicārya manasā vākyaṃ dūtamevamuvāca ha /

8.24 O best Dānava, go to Mahendraśikhara for me, and ask Sūryaketu to give his daughter to me [for my wife].

8.25 Receiving the order from him, the Daitya went to Mahendraśikhara, and he saw the king at a meeting with his ministers.

8.26 [The king], accompanied by his ministers, saw the Dānava and said the following words: Please sit down. What is the reason that you have come here? Please tell me.

Hearing the king's words, the Dānava spoke these words:

8.27 Mahendradamana, the king of the Daityas, the son of Bāṇa, has asked for your daughter. So you need to give her to him [for his wife].

8.28 Because of the grace of Lord Śiva, Mahendradamana is an enjoyer of the jewels. Candrāvatī is also is a jewel [of women]. So you need to give her [to him].

8.29 Hearing the words of the messenger, Sūryaketu thought with fear in his mind, and said these words to the messenger:

śūryaketuruvāca
bhavān yadāha tatsarvaṃ satyameva na saṃśayaḥ /30
mahendradamano rājā trailokyādhipatiḥ prabhuḥ /
sa cet prārthayate kanyāṃ ko'sti dhanyataro mama /31
candrāvatī ca me kanyā paramatyantabālikā /
yadā vivāhasamayo matkanyāyā bhaviṣyati /32
mahendradamanasyājñā kartavyaiva na saṃśayaḥ /

iti bhūpavacaḥ śrutvā dūtaḥ saṃhṛṣṭamānasaḥ /
mahendradamanaṃ gatvā tataḥ sarvaṃ nyavedayat /33

sūryaketurmahīpālaścintayāmāsa duḥkhitaḥ /34
kaṣṭāt kaṣṭataraṃ labdhaṃ kiṃ karitavyamataḥ param /

śvetakāyāḥ parityāgo daityaḥ prārthayate sutām /35
sthātuṃ naiva mayā śakyaṃ mṛgendraśikhare punaḥ /

iti cintākulo yāvat sūryaketurnarādhipaḥ /36
tāvat tatra samāyāto nārado munisattamaḥ /
tamāgatamabhiprekṣya sūryaketurnarādhipaḥ /37
bhaktitaḥ pūjayāmāsa yathāśāstrapurassaram /

Sūryaketu said:

8.30-32 What you have just said is right. There is no doubt about that. If King Mahendradamana, lord of the three worlds, asks for [my] daughter, who else will be more fortunate than me? But my daughter Candrāvatī is too young right now. When my daughter will be of age to marry, the order of Mahendradamana will be executed. There is no doubt about that.

8.33 Hearing those words of the king, the messenger went back to Mahendradamana with a satisfied mind, and reported all about it.

8.34 King Sūryaketu then felt sorry and thought: I have come to face the worst problem. What should I do now?

8.35 I had to quit Śvetakā (my capital city). Now the Daitya asks for my daughter. I will not be able to stay in the Mahendraśikhara any more.

8.36 While King Sūryaketu was perplexed by this worry, Nārada, the best muni, arrived there.

8.37 Seeing him coming, King Sūryaketu worshipped the muni with devotion, according to the Śāstras (sacred precepts).

uvāca nāradaṃ bhūpaḥ kṛtāsanaparigraham /38
mahendradamano daityaḥ kanyāṃ prārthayate mama /
mṛgendrśikhare sthitvā kathaṃ daityena vigrahaḥ /39
nāradātra pratīkāraḥ kartavyastu kathaṃ mayā /

iti bhūpavacaḥ śrutvā nārado vākyamabravīt /40

nārada uvāca
sūryaketo nṛpaśreṣṭha na bhetavyaṃ tvayā punaḥ /
candrāvatī tava sutā pradyumnāya pradīyatām /41

dvārakāyāṃ mayā gatvā dṛṣṭvā ca madhusūdanam /
raukmiṇeya ihāneyo bhayamutsṛjyatāmiti /42

nāradasya vacaḥ śrutvā sūryaketurnareśvaraḥ /
prāha taṃ nāradamuniṃ trāto'smi bhavatā sadā /43

bhūpamāmantrya sa munirjagāmākāśavartmanā /
gacchatā tena muninā candanāgirimūrdhani /44
udyānaviṣaye dṛṣṭā daityakanyā prabhāvatī /
prabhāvatyāśca savidhe ājagāma sa nāradaḥ /45

8.38-39 The king said to Nārada, who had taken a seat: O Nārada, Mahendradamana has asked for my daughter. How can we deal with the Daitya while staying in the Mahendraśikhara? How should I remedy [this problem]?

8.40 Hearing the words of the king, Nārada said the following words.

Nārada said:
8.41 O Sūryaketu, the best king, do not fear any more. Give your daughter Candrāvatī to Pradyumna.

8.42 I will go to Dvārakā, and see Madhusūdana (Kṛṣṇa), and bring the son of Rukmiṇī (Pradyumna). Please give up your fear.

8.43 Hearing the word of Nārada, King Sūryaketu said to Nārada, the muni: I am always protected by you.

8.44-45 Thus having advised the king, the muni (Nārada) went off by the sky (air). On his way, the muni saw the daughter of the Daitya, Prabhāvatī, in the garden on top of the Candanā mountain. Nārada, then, went close to Prabhāvatī.

prabhāvatī namaskṛtya nāradaṃ prāha sundarī /
kimāgamanakṛtyaṃ te tapodhana vadasva me /46

nārada uvāca
tubhyaṃ datto varo devyā pradyumnaste patiḥ purā /
bhaviṣyati na cādyā'pi naiti tvāṃ kṛṣṇanadanaḥ /47

candrāvatī suryaketoḥ kanyā paramasundarī /
kalpitā kṛṣṇaputrāya bhrātā tāṃ yācate tava /48

pradyumnanayanārthāya gamyate dvārakā purī /
pradyumno'pi samāgatya tvayā yogamupaiṣyati /49
nāradasya vacaḥ śrutvā muniṃ prāha prabhāvatī /

prabhāvatyuvāca
sarvaṃ tvaṃ hi vijānāsi trikālajña munīśvara /50
biladvāri mahābhīmaḥ śaṅkhanāmā mahāsuraḥ /
vāgmatī dvārabandhasya rakṣakaḥ kacchapāsuraḥ /51
bhrātā'pi mama durdharṣaḥ pradyumnaḥ kathameṣyati /

prabhāvatīvacaḥ śrutvā nāradaḥ prāha tāṃ punaḥ /52

8.46 Prabhāvatī greeted Nārada, and the beautiful [lady] said: O *Tapodhana* (rich in penance), please tell me. What is the purpose of your coming?

Nārada said:
8.47 Pārvatī had granted you your wish long ago that Pradyumna will be your husband, but the son of Kṛṣṇa (Pradyumna) has not taken you yet.

8.48 Candrāvatī, daughter of Sūryaketu, the most beautiful one, is [also] ready to be given to the son of Kṛṣṇa, and your brother has also asked for her.

8.49 I am going to the city of Dvārakā to bring Pradyumna. Pradyumna will come and join you. Hearing the words of Nārada, Prabhāvatī said to him.

Prabhāvatī said:
8.50-51 O Lord of the munis, knowledgeable of the three times (past, present and future), you know everything. There is a great Daitya of great strength, Śaṅkha by name, at the entrance of the gorge. There is also Kacchapāsura (a demon in the form of a turtle) checking the outflow of the river Vāgmatī. My brother is invincible as well. How will Pradyumna come?

8.52 Hearing the words of Prabhāvatī, Nārada said to her again:

nārada uvāca
yat proktaṃ mṛgaśāvākṣi satyameva na saṃśayaḥ /
suprabhā naiva gantavyā sthīyatāmatra bhāmini /53
tava bhrātuḥ pratāpena bhayamatra na vidyate /

ityuktvā prayayau dhīmān nārado dvārakāpurīm /54
prabhāvatī sthitā tatra candanāgirimūrdhani /

sa gatvā dvārakāṃ śīghraṃ sabhāyāṃ kṛṣṇamāsthitam /55
dadarśa nārado dhīmān yadubhiḥ parivāritam /

āgataṃ nāradaṃ vīkṣya yathāvidhipurassaram /56
pūjayitvā ca govindaḥ smitaṃ kṛtvā 'bravīdvacaḥ /

govinda uvāca
kuta āgamyate brahman kimapūrvaṃ vilokitam /57
pavitrīkṛtamasmākam bhavanaṃ munisattama /
pāvitaṃ naḥ kulaṃ sarvaṃ kimāgamanakāraṇam /58

govindasya vacaḥ śrutvā nārado hṛṣṭamānasaḥ /
kṛtāñjalipuṭo bhūtvā vacanaṃ cedamabravīt /59

Nārada said:

8.53 O deer-eyed [Prabhāvatī], what you say is undoubtedly true. Please do not go to Suprabhā; stay right here. O beautiful one, there is nothing to fear here because of the strength of your brother.

8.54 Saying so, wise Nārada went to the city of Dvārakā. And Prabhāvatī stayed there on top of the Candanā mountain.

8.55 Wise Nārada went soon to Dvārakā, and saw Kṛṣṇa sitting at a meeting surrounded by the Yadus.

8.56 Seeing Nārada come, Govinda (Kṛṣṇa) worshipped him according to the proper rules, and smilingly spoke the following words:

8.57-58 O Brahman, where did you come from? What a wonderful thing it is that you, the best muni, have purified our house and also purified our family (by your presence here). What is the purpose of your coming?

8.59 Hearing the words of Govinda (Kṛṣṇa), Nārada [being] pleased in his mind said the following words with folded hands:

nārada uvāca
śṛṇu govinda vakṣyāmi yadarthamihamāgataḥ /
haṃsadhvajabhayād bhītaḥ sūryaketurnarādhipaḥ /60
vihāya śvetakāṃ śīghraṃ mṛgendraśikharaṃ yayau /
candrāvatī tasya kanyā pradyumnāya prakalpitā /61
tāṃ yācate mahābhīmo mahendradamano'suraḥ /

daityasya bhaginī divyā nāmnā devī prabhāvatī /62
tasyai patiḥ purā kḷptaḥ pradyumno girikanyayā /

pradyumnaḥ preṣyatāṃ tatra mahendradamano'suraḥ /63
hantavyastava putreṇa nātra kāryā vicāraṇā /

pradyumnaḥ preṣyatāmatra mayā sākaṃ sureśvara /64
prabhāvatyā vivāhaśca candrāvatyāstathaiva ca /
mahedradamanaścaiva hantavyastava sūnunā /65

Śrīkṛṣṇa uvāca
ahatvā durjayaṃ daityaṃ candrāvatyāstapodhana /
kathaṃ vivāho bhavitā pradyumnena sutena me /66
mayā gatvā sa hantavyastvayā sākaṃ munīśvara /

Nārada said:

8. 60-61 O Govinda, please listen [to the reason] why I have come here. King Sūryaketu, afraid of Haṃsadhvaja, left Śvetakā and went to Mṛgendraśikhara. His daughter Candrāvatī is ready to be given to Pradyumna. Mahendradamana, the Daitya with great strength, wants also to marry her.

8.62 The sister of the Daitya, named Prabhāvatī, is also very beautiful. And Pārvatī had, a long time ago, determined Pradyumna as husband for her (Prabhāvatī).

8.63 So Pradyumna needs to be sent there, and the demon Mahendradamana should be killed. There is no doubt about that.

8.64-65 O Lord of gods, please send Pradyumna with me. Let the wedding of Prabhāvatī and Candrāvatī take place. And Mahendradamana has to be killed by your son.

Śrī Kṛṣṇa said:

8.66 Without killing the invincible demon, O *Tapodhana* (rich in penance), how can the wedding of Prabhāvatī with my son take place? So, O Lord of the munis, I should go with you and kill him.

nārada uvāca
mahendradamano daityastava vadhyo na mādhava /67
pradyumnasyaiva vadhyo'sau brahmaṇo vadanācchrutam /

govinda uvāca
kathaṃ brahmamukhād vipra śrutaṃ tat kathyatāṃ mama /68
mahendradamano daityaḥ kasya putraśca kīdṛśaḥ /
kathaṃ mahendro vijitastadācakṣva puro mama /69

nārada uvāca
bāṇāsuro daityarājaḥ śoṇitākhye pure'bhavat /
bhāryā ca rohiṇī tasya patibhaktiparāyaṇā /70

tasyāṃ putraḥ samutpannaḥ sarvadevabhayāvahaḥ /
tasmin sañjātamātre tu pracacāla mahī bhṛśam /71
vāmaṃ cakṣuḥ prāsphuracca sahasrākṣasya tatkṣaṇāt /
indrasya damanaṃ yasmāt kariṣyati mahābalaḥ /72
ato mahendradamano nāma cakre tu bhārgavaḥ /

samprāptayauvano daityaḥ śukraṃ papraccha bhaktitaḥ /73
śakro jetuṃ kathaṃ śakyastadācakṣva guro mama /

Nārada said:

8.67 O Mādhava, Mahendradamana is not to be killed by you. He has to be killed by Pradyumna as I have heard [it] from the mouth of Brahmā.

Govinda (Kṛṣṇa) said:

8.68-69 How did you hear that from the mouth of Brahmā? Please tell me. Whose son is Mahendradamana? How is he? And, how did he defeat Mahendra (Indra)? Please relate all that before me.

Nārada said:

8.70 There was a king of the Daityas named Bāṇāsura living in the city called Śoṇitapura. His wife was Rohiṇī, very loyal to her husband.

8.71-72 A boy was born of her who caused fear to all the gods. When he was just born, the earth shook greatly. Immediately Indra's left eye twitched, because the strong (demon) would suppress Indra. So, Bhārgava (Śukra) named him Mahendradamana.

8.73 When he attained his youth, the Daitya asked Śukra with devotion: How can Indra be defeated? Please tell me that O guru (teacher).

śrutvā tasya vacaḥ śukraḥ prāha dānavapuṅgavam /74

śukra uvāca
tapasā labhyate siddhistapasyāṃ kuru dānava /
śakraṃ jeṣyasi saṅgrāme tapasyāyāṃ sudurjayam /75

gurūpadeśamāsādya mahendradamano'suraḥ /
rudradhārodaye tīrthe cakāra vimalaṃ tapaḥ /76
sahasraṃ śaradāṃ tatra vāyubhakṣo jitendriyaḥ /

tapasyayā ghorayā tu samāhṛṣṭo jagadguruḥ /77
vimānenārkavarṇena prādurāsiccaturmukhaḥ /

pitāmahaṃ samālokya daṇḍavat praṇipatya ca /78
mahendradamano daitya idaṃ vacanamabravīt /

yadi tuṣṭo'si devendra varaṃ dehi mamepsitam /79
ajeyaḥ sarvadevaiśca bhaviṣyāmi sadā raṇe /

daityasya vacanaṃ śrutvā prāha vākyaṃ pitāmahaḥ /80
yadīpsitaṃ manasi te tat tathāstviti dānava /

8.74 Hearing his words, Śukra said to the best of the Dānavas.

Śukra said:
8.75 Success is achieved through penance. Please practice the penance, O Dānava. You will defeat Indra in penance. He is undefeatable in a battle.

8.76 Receiving the instruction from his guru, Mahendradamana the Daitya (demon) performed pure *tapasyā* (penance) at a place called Rudradhārodaya for one thousand years living solely on air, and controlling his senses.

8.77 Pleased with his dreadful penance, Brahmā with four mouths, guru of the world, came [in front of him] by means of an aircraft, as bright as the sun.

8.78 Seeing Brahmā and falling prostrate [at his feet] like a stick [to greet him], Mahendradamana the Daitya, said these words:

8.79 If you are pleased, O Lord of gods, please grant me the wish desired by me, which is that I may always be invincible in war.

8.80 On hearing the words of the Daitya, Brahmā said the following: Whatever is desired by you in your mind, so be it as you wish, O Dānava.

iti tasmai varaṃ datvā yathā'bhilaṣitaṃ prabhuḥ /81
vimānenārkavarṇena brahmalokaṃ jagāma ha /

tato labdhavaro daityo vīrairdaityaiḥ samanvitaḥ /82
bhārgaveṇābhiṣiktastu daityarājye rarāja ha /

saṃmantrya sacivaiḥ sārdhaṃ mahendradamano'suraḥ /83
kūṣmāṇḍaṃ preṣayāmāsa dūtaṃ devendrasannidhau /

tato gatvā śakrasabhāṃ kūṣmāṇḍo ghoravikramaḥ /84
purandaraṃ jagādedaṃ devānāṃ tatra paśyatām /

svayambhuvā svāmino me rājyaṃ dattaṃ purandara /85
rājyāni vīrabhogyāni tyaktuṃ tasmāt tvamarhasi /
kūṣmāṇḍavacanaṃ śrutvā roṣākulitamānasaḥ /86
abravīduttaraṃ vākyaṃ sabhāyāṃ balasūdanaḥ /

rājyāni vīrabhogyāni satyameva na saṃśayaḥ /87
rājyaṃ vīrā na tyajanti vinā yuddhena dānava /
bāṇāsurasutaṃ brūhi kūṣmāṇḍa vacanaṃ mama /88
yat te vīryaṃ balaṃ tejastaddarśaya mamagrataḥ /

8.81 Thus granting the wish to him, as he had desired, the Lord went to Brahmaloka (the world of Brahmā), riding in his aircraft as bright as the sun.

8.82 So, the Daitya, receiving his wish, was crowned by Śukra ruled the kingdom of the Daityas assisted by other brave Daityas.

8.83 After consulting with his ministers, Mahendradamana, the Daitya, sent a messenger named Kuṣmāṇḍa to Indra [king of Heaven].

8.84 Kuṣmāṇḍa, with great valor, went to Indra's assembly, and said the following to Indra, as the other gods were looking on:

8.85-86 Brahmā gave the kingdom to my master, O Indra. The kingdoms are to be enjoyed by the brave. So you need to give up [the kingdom]. Hearing the words of Kuṣmāṇḍa, Indra, with his mind confounded with anger, said these words in answer at the assembly:

8.87.88 The kingdoms are to be enjoyed by the brave. There is no doubt about that. O Dānava, the brave, however, do not give up the kingdoms without war. O Kuṣmāṇḍa, convey these words of mine to the son of Bāṇāsura: Whatever bravery, strength, or power you have, show it before me.

iti śakravacaḥ śrutvā dūtaḥ paramakopanaḥ /89
āgatya kathayāmāsa daityāgre śakrabhāṣitam /

dūtavākyaṃ tadā śrutvā mahendradamano'suraḥ /90
śaṅkhāsuraṃ puraskṛtya bhrātaraṃ kacchpānujam /
daitysainyaṃ puraskṛtya yayau śakrapurīṃ śubhām /91

uparudhyendranagarīṃ mahendradamano'suraḥ /
nandanādhiṣṭhito bhūtvā tasthau saṅgrāmakāmukaḥ /92

iti śrīskandapurāṇe himavatkhaṇḍe nepāla-māhātmye
mahendradamanopākhyānaṃ nāmāṣṭamo'dhyāyaḥ //8//

8.89 Hearing Indra's words, the messenger returned with utmost anger, and related in front of the Daitya (Mahendradamana) what was said by Indra.

8.90-91 Hearing the words of the messenger, Mahendradamana, the Daitya, put his brothers Śaṅkhāsura and Kacchapāsura in front, and thus forwarding the army of the Daityas, he went to the city of Indra.

8.92 Seizing Indra's city, Mahendradamana the Daitya stayed in Nandana (Indra's famous garden) and waited, desiring the war.

Thus ends the eighth chapter
named the "Story of Mahendradamana"
in the *Nepāla-māhātmya*
in *Himavatkhaṇḍa* of the *Skandapurāṇa*.

Chapter Nine

The Marriage of Prabhāvatī and Pradyumna

nārada uvāca
nandanādhiṣṭhitaṃ dṛṣṭvā mahendradamanāsuram /
devasainyaṃ puraskṛtya niryayau balasūdanaḥ /1

rathadundubhinirghoṣairhayānāṃ hreṣitaistathā /
gajānāṃ bṛṃhitaiścāpi na cāśrūyata kiñcana /2

nanādātiśāyaṃ śaṅkhaḥ svareṇa mahatā tadā /
papāta śaravṛṣṭiśca senayorubhayorapi /3

tadā daityabalairbhagnaṃ devasainyaṃ durātmabhiḥ /
palāyite devasainye ājagāma purandaraḥ /4
mahatā śaravarṣeṇa cchādayāmāsa dānavān /

dānavānāṃ ca keṣāṃciccicccheda caraṇadvayam /
keṣāṃcit pātayāmāsa śirāṃsi niśitaiḥ śaraiḥ /5

prabhagnāṃ vāhinīṃ dṛṣṭvā svareṇa mahatā nadan /6
abhyayādatisaṅkruddhaḥ śaṅkho dānavapuṅgavaḥ /

Nārada said:

9.1 Seeing Mahendradamana positioned at the Nandana garden, Indra sent forward the army of the gods and came out [of his city].

9.2 Nothing could then be heard because of the noise of the chariots and drums, the neighing of horses and the trumpeting of elephants.

9.3 Śaṅkha, the Daitya, roared with great noise, and a rain of arrows fell on both armies.

9.4 Then the forces of the gods were destroyed by the forces of the evil-minded Daityas. And, when the forces of the gods fled, Indra came in front and covered the Dānavas with a great rain of arrows.

9.5 He cut both the legs of some of the Dānavas, and felled the heads of some of them with sharp arrows.

9.6 Seeing his army being destroyed, Śaṅkha the best Dānava roaring with a great noise, ran [toward the enemy].

purandarasya śaṅkhena yuddhamāsīt sudāruṇam /7
kṛte pratikṛtiṃ kurvan śaṅkhaḥ paramadāruṇaḥ /
vivyādha saptabhirbāṇaiḥ śakrasya hṛdayaṃ dṛḍhaiḥ /8

viddho'pi balabhit kruddho darśayan hastalāghavam /
caturbhiścaturo vāhān śareṇaikena sārathim /9
vivyādha hṛdayaṃ tasya daśabhirmarmabhedibhiḥ /

śaṅkhaṃ ca vikalaṃ dṛṣṭvā mahendradamano ruṣā /10
cūrṇayāmāsa samare rathaṃ śakrasya sundaram /

rathānnipatitaṃ śakraṃ yāvat gṛhṇāti dānavaḥ /11
tāvat tasya bhayatrasto muktakeśo'marādhipaḥ /
utpapāta nabhastūrṇaṃ parityajya raṇasthalim /12
mahendradamano daitya praviveśāmarāvatīm /
kṣaṇena tatra samprāpto vimānena caturmukhaḥ /13
raṇe vijayinaṃ dṛṣṭvā daityendramidamabravīt /

brahmovāca
purandarapure dhīra na sthatavyaṃ mamājñayā /14
kīrtiśca paramā labdhā nāma satyaṃ tvayā kṛtam /
suprabhāyāṃ tvayā stheyaṃ dānavaiḥ samaroddhataiḥ /15

9.7-8 Indra had a fierce battle with Śaṅkha. Śaṅkha, the most cruel one, reacting to all actions of Indra, pierced Indra's chest with seven strong arrows.

9.9 Although wounded, angry Indra, showing the dexterity of his hands, pierced four horses with four arrows, the charioteer with one arrow and the chest of the Daitya with ten sharp arrows.

9.10 Seeing Śaṅkha wounded, Mahendradamana angrily broke Indra's chariot into pieces on the battlefield.

9.11-13 As the Dānava caught Indra who had fallen from the chariot, then Indra, afraid of him (Dānava), loosened his hair, and quickly jumped up into the sky, leaving the battlefield. Then Mahendradamana entered into Amarāvatī, Indra's city. But in a short while, Brahmā arrived there by his aircraft. Seeing the king of the Daityas as victorious in the battle, he said the following:

Brahmā said:
9.14.15 O wise one, according to my order, you should not stay in the city of Indra. You have earned a great fame. You have justified your name. You should stay in Suprabhā with the Dānavas who are good at war.

trailokye yāni ratnāni vīrabhogyāni dānava /
suprabhāyāṃ gamiṣyanti sarvāṇi mama śāsanāt /16
iti brahmavacaḥ śrutvā mahendradamanstadā /
suprabhāṃ nagarīṃ ramyāṃ prayayau dānavairvṛtaḥ /17

raṇatrastaṃ surendraṃ ca brahmā vacanamabravīt /

prādurbhūte śacīnātha mathurāyāṃ madhudviṣi /18
pradyumnastanayastasya bhaviṣyati manorathaḥ /
mahendradamanaṃ hantā kāmo dagdho hareṇa yaḥ /19

gautamasya vadhūrbhuktā tvayā kapaṭarūpiṇā /
ataḥ purā kṛtaṃ karma tvayā bhuktaṃ purandara /20
parājayaḥ śatruhastānmaraṇādatiricyate /
ataḥ santyajyatāṃ śakra vairāgyaṃ madanujñayā /21

āśvasto brahmaṇā śakraḥ praviveśāmarāvatīm /

nārada uvāca
ata eva hi govinda mahendradamano'suraḥ /22
pradyumenaiva hantavyo dāruṇo'pi na saṃśayaḥ /

9.16-17 O Dānava, all the jewels that are to be enjoyed by the brave in the three worlds will go to Suprabhā by my order. Hearing those words from Brahmā, Mahendradamana then went to the beautiful city, Suprabhā, accompanied by the Dānavas.

Brahmā also spoke these words to Indra, who was afraid of the war.

9.18-19 O Śacīnātha (Indra), when Kṛṣṇa will be born in Mathurā, his son will be Pradyumna, as desired [by his father], the killer of Mahendradamana who was Cupid burned [into ashes] by [the fiery anger of] Lord Śiva.

9.20-21 You enjoyed the wife of Gautama in disguise. Therefore, you have been rewarded for the Karma (fateful act) that you had done a long time ago. A defeat at the hands of one's enemy is considered to be worse than death. O Indra, give up this sadness as I ask [you to do so].

Thus, consoled by Brahmā, Indra entered into Amarāvatī.

Nārada said:
9.22 Therefore, O Govinda, Mahendradamana, the Daitya, has to be killed by Pradyumna, although he is undoubtedly very dreadful.

pradyumno'pi mayā sākamato gacchatu suprabhām /23
prātastvayā'pi govinda samāgantavyameva hi /
iti nāradavākyānte pradyumnam madhusūdanaḥ /24
suprabhām preṣayāmāsa nāradena samam tadā /

āruhya garuḍam śīghram pradyumnaḥ prāpa tatkṣaṇāt /25
candanāśailaśikharam yatrāste hi prabhāvatī /

sarvartukusumākīrṇe nānāvṛkṣamanohare /26
vicitramaṇḍape khaṭvāsuptā devī prabhāvatī /
āvilokya śarajjyotsnām hṛdayena vidūyatā /27
samcintayantī pradyumnam girijāvaradānataḥ /
śaśāṅkam nindayāmāsa kāmabāṇaprapīḍitā /28

prabhāvatī uvāca
janma kṣīrapayonidhau nivasatiḥ śambhoḥ sadā mastake /
pīyūṣāmbudhitām gataḥ kratubhujām śaityam svabhāvastava /
bhūtvā caṇḍakaro nihamsi kupito bālāmanāthām bhṛśam /
no jānāmi kalānidhāna bhavatā kim kāraṇam kathyatām /29

9.23-24 So let Pradyumna go with me to Suprabhā. O Govinda, you should also come the following morning. When Nārada said so, Kṛṣṇa sent Pradyumna to Suprabhā with Nārada.

9.25 Riding on the Garuḍa (eagle, Viṣṇu's mount), Pradyumna arrived in no time at the top of the Candanā mountain, where Prabhāvatī lived.

9.26-28 Prabhāvatī lay on the bed in a wonderful house full of flowers blooming in all seasons, and beautified by various trees. Looking at the moonlight in the autumn with her aching heart, thinking of Pradyumna because of her wish granted by Pārvatī, and inflicted by the arrows of Cupid, she cursed the moon.

Prabhāvatī said:
9.29 O Moon, you were born out of the ocean. Your living is always on the head of Śiva. You are an ocean of nectar for gods. You are cool by nature. But I do not know the reason. You tell me why you are angry, and hit hard a poor young girl with your sharp rays?

Note on 9.28: In Sanskrit literature the beauty of the moonlight is described as aggravating the pain caused by Cupid. So the author has depicted Prabhāvatī cursing the moon.

cakoranetrasukhada candra candanaśītala /
jagadālhādako bhūtvā māṃ haṃsi kṛpaṇāṃ katham /30
mama kāntamukhena tvaṃ jito'si śaśalāñchana /31
atastasya priyāṃ haṃsi karairatisudussahaiḥ /
śaśāṅka kṣiṇatāmeṣi viyogijanapīḍanāt /32
tathā'pi jāyate citte na ghṛṇā te vadhūjane /

kṛtāntatulyaḥ śaśalāñchana tvaṃ karomi kiṃ vā savidhe na kāntaḥ /
prāṇapahartā madano durantaḥ satyaṃ bahviṣyatyacirānmadantaḥ /33

kusumāni dahanti mānasaṃ viparītaḥ pavano'pi dakṣiṇaḥ /
bhramatāmalināṃ hi susvarairbadhire me śravaṇe kṛte bhṛśam /34

kokilākalaravena mānasaṃ jāyate hi bhṛśamākulaṃ manaḥ /
pārśvameṣi na hi mādhavātmaja kiṃ karomi madanaḥ sudāruṇaḥ /35

śirīṣasukumārāṅgī bālā'haṃ navayauvanā /
cāṇḍālādadhikaścaṇḍo dhanuḥpāṇirmanobhavaḥ /36
varo datto girijayā pradyumno dayitastava /
nādyāpi sa samāyāti kiṃ kartavyamataḥ param /37

9.30-32 O Moon, the soother of the eyes of the *cakora* (Greek partridge, said to feed itself on moon beams), cool as the sandalwood paste, you being the entertainer of the world, how can you hurt me, the wretched one? You are defeated (in beauty) by the face of my lover (Pradyumna). O Moon, so you hit his beloved (me) with your unbearable arrows. O Moon , you wane because you inflict pain on the separated lovers. Even then you do not have in your mind a sense of hatred for acts such as hurting women.

9.33 O Moon, you are equal to God of death. What shall I do? My beloved is not near me. The Cupid is a life-snatcher, and [his pain] relentless. Really, my death will occur soon.

9.34 Even the flowers burn my mind. Even the southerly wind is opposite (to being cool). The humming of the bees has verily deafened my ears.

9.35 My mind becomes very perplexed because of the songs of the cuckoo bird. And, O Pradyumna, you do not come in front. What shall I do? The Cupid is very rough.

9.36-37 I am a young girl with a body as tender as the flower of *Śirīṣa* (a tree). And the Cupid, with his arrow in hand, is worse than even a Cāṇḍāla (outcaste). My wish was granted by Pārvatī [saying]: 'Pradyumna will be your husband', but he does not come even today. What can I do now?

itthaṃ vahuvidhairvākayairyāvaccandraṃ vinindati /
tāvadākāśamārgeṇa pradyumno muninā saha /38
dadṛśe ca tayā 'tyantabhitayā munisattama /
kimayaṃ bhāskaro devaḥ kimutāgniḥ samāgataḥ /39
evaṃ prabhāvatī yāvannirūpayati salvaram /
tāvat pradyumnasahito nāradaḥ purataḥ sthitaḥ /40

vīṇāpāṇiṃ muniṃ dṛṣṭvā pradyumnasahitaṃ svayam /
utthāya praṇatiṃ cakre tadā devī prabhāvatī /41
tāvat prabhāvatīṃ prāha nārado munisattamaḥ /

nārada uvāca
ayaṃ te patirāyātaḥ prabhāvati hareḥ sutaḥ /42
yo nirdiṣṭo girijayā saundaryālayatāṃ gataḥ /

gāndharveṇa vivāhena bhajasvāmuṃ hareḥ sutaṃ /43
pūrṇo manorathaścāstu tavādya hariṇekṣaṇe /

mārkaṇḍeya uvāca
jaimine nāradavacaḥ śrutvā devī prabhāvatī /44
kṛtāñjalipuṭā bhūtvā bhūyaḥ provāca nāradam /

9.38-40 Thus, as she cursed the Moon with various words, Pradyumna, coming with the muni (Nārada) by air, was seen by her as she was very worried, O best muni. As she tried to determine whether it was the Sun, or fire that was approaching, Nārada stood in front, together with Pradyumna.

9.41 Seeing the muni (Nārada) with a vīṇā (lute) in hand, accompanied by Pradyumna himself, Prabhāvatī got up and bowed down to them. Then Nārada spoke to Prabhāvatī.

Nārada said:
9.42 O Prabhāvatī, this is the son of Hari (Kṛṣṇa), your husband chosen by Girijā, the home of beauty, who has arrived.

9.43 Please accept the son of Hari [as your husband], by the way of Gāndharva marriage (a form of ancient Indian marriage without priest). O deer-eyed (Prabhāvatī), may your wish be fulfilled today.

Mārkaṇḍeya said:
9.44 O Jaimini, hearing Nārada's words, Prabhāvatī folded her hands and said again to Nārada.

prabhāvatyuvāca
mune prajñaptumicchāmi śrūyatāṃ munisattama /45
mahendradamano bhrātā mamāsti balavān prabhuḥ /
vāsavo yena samare vijitaḥ svena tejasā /46

ayaṃ ca sukumārāṅgaḥ samyagaprāptayauvanaḥ /
yadi jānāti daityendraḥ kathaṃ svasti bhaviṣyati /47

śrutvā prabhāvatīvākyaṃ punaḥ provāca tāṃ muniḥ /
śrūyatāṃ mṛgaśāvākṣi hitaṃ yat te vadāmyaham /48

nārada uvāca
mahendradamanād bhrāturmā bhayaṃ kuru bhāmini /
anena nihataḥ saṅkhye durjayaḥ kālasaṃbaraḥ /49
mahendradamanaṃ daityamayameva haniṣyati /
devi prabhāte vimale mahad yuddhaṃ bhaviṣyati /50
āgamiṣyati te devi śvaśuro garuḍāsanaḥ /
pradyumnasya sahāyārthaṃ śvaḥ prabhāte na saṃśayaḥ /51
hatvā mahendradamanaṃ durjayaṃ devakaṇṭakam /
candrāvatyā vivāho'pi karttavyo'nena bhāmini /52
dvārāvatyāṃ tvayā gatvā patyā'nena mṛgekṣaṇe /
bhoktavyā vividhā bhogā devairapi sudurlabhāḥ /53

Prabhāvatī said:

9.45-46 O muni, I want to report this. O best muni, listen. My brother Mahendradamana is so strong that he defeated Indra at war by his power.

9.47 This one (Pradyumna) is tender-bodied, not having reached his full youth. If the lord of the Daityas (Mahendradamana) knows [about our marriage], how can it be good to us?

9.48 Hearing the words of Prabhāvatī, the muni said again to her. Listen, O deer-eyed girl, I will tell you about your welfare.

Nārada said:

9.49-53 Do not fear from your brother Mahendradamana, O Beautiful one. This one here (Pradyumna) killed the most invincible Kālasambara in battle. He will also kill Mahendradamana. O lady, tomorrow in the clear morning, there will be a great battle. O lady, your father-in-law (Kṛṣṇa) will undoubtedly come tomorrow morning by Garuḍa (eagle) to help Pradyumna. After defeating the invincible Mahendradamana, the source of trouble for the gods, he will also marry Candrāvatī, O beautiful one. O deer-eyed [Prabhāvatī], going to Dvārāvatī with your husband you will enjoy things, inaccessible even to gods.

iti nāradavākyānte punaḥ prāha prabhāvatī /

prabhāvatyuvāca
patyānena mama bhrātā hantavyo yadi nārada /54
jīvanena sukhenā'pi na kāryaṃ vidyate mama /
akīrtiḥ sarvalokeṣu bhaviṣyati na saṃśayaḥ /55
prabhāvatyā hi patyarthe svabhrātā vinipātitaḥ /
ato nārada necchāmi pradyumnaṃ patimuttamam /56
akīrtitaḥ paraṃ bhītyā yātvayaṃ svagṛhaṃ mune /

iti vākyaṃ tadā śrutvā punaḥ provāca nāradaḥ /57

nārada uvāca
asminnarthe mā viṣādastavāstu varavarṇini /
pituḥ kulādhikaṃ kāntamicchanti ca varastriyaḥ /58
bhavitavyaṃ bhavatyeva prayāsastu nirarthakaḥ /
ata evaṃ na śocanti paṇḍitā mṛgalocane /59
idaṃ vidhātrā racitaṃ śrūyatāṃ varavarṇini /
pradyumnaste patirbhāvī satyaṃ paṅkajalocane /60
mahendradamano daityao hantavyo'nena sarvathā /
iti jñātvā varārohe viṣādaṃ muñca bhāmini /61
mṛgendraśikharaṃ yāmi prātareṣyāmi te'ntike /

At the end of Nārada's speech, Prabhāvatī spoke again.

Prabhāvatī said:

9.54-56 If my husband has to kill my brother, O Nārada, then there is no meaning to my life, nor to my happiness. Ignominy will spread all over the world without doubt that Prabhāvatī had her own brother killed for the sake of her husband. O Nārada, because of the fear of ill-fame, I do not want Pradyumna, even though he is the best husband. Let him go home, O muni.

9.57 Hearing those words (of Prabhāvatī) Nārada spoke again.

Nārada said:

9.58-61 O beautiful girl, let there be no worry about it for you. The best women want their husbands even more than the family of their fathers. Whatever has to happen will happen in any case. The effort is meaningless. O deer-eyed one, the wise people, therefore, do not worry. This is determined by the Creator. Listen, O beautiful, lotus-eyed one, Pradyumna will certainly be your husband. Mahendradamana has also to be killed by him (Pradyumna) by any means. Knowing this, give up the worry about choosing your husband. Now I will go to Mṛgendraśikhara, and I will return to you tomorrow morning.

mārkaṇḍeya uvāca
ityukvā nāradamunirmṛgendraśikharaṃ yayau /62
gatvā tat kathayāmāsa sūryaketoḥ prabhoḥ puraḥ /

gate munivare devī pradyumnāya svamāsanam /63
dadau ca lajjitā bhūtvā na hi provāca kiñcana /
trapānatamukhīṃ devīṃ pradyumnaḥ prāha sādaram /64

tvadrūpasampadaṃ śrutvā nāradasya mukhānmayā /
labdhā nidrā mayā naiva sadā tvadgatacetasā /65
ityādi vividhaṃ vākyamuktvā mādhavabālakaḥ /
upayeme vivāhena gāndharveṇa prabhāvatīm /66

tato'ṅkamadhyamāropya rājaputrīṃ prabhāvatīm /67
pradyumno rūpiṇāṃ śreṣṭha idaṃ vacanamabravīt /

kāntimān nayanānadajanano janamohanaḥ /
prayāti paśya pūrṇendustvadvaktrasyopamā priye /68
saṅkucatyabjanikaraṃ vihāya karnalotpalam /
prayāti madhuliṭ ko'pi vikasatkumudodaram /69

Mārkaṇḍeya said:

9.62 Saying this, Nārada went to Mṛgendraśikhara. When he arrived there, he related in front of Sūryaketu [all] that [which had happened].

9.63-64 When the best muni went, the lady (Prabhāvatī) offered her seat to Pradyumna. And, being shy, she did not say anything. Pradyumna then politely said to the lady whose head stooped because of shyness:

9.65 Hearing about the wealth of your beauty from the mouth of Nārada, I could not sleep a wink, as my mind was attached to you.

9.66 Telling different things like that, the son of Mādhava married Prabhāvatī by the way of Gāndharva marriage.

9.67 Then putting Princess Prabhāvatī in his lap, Pradyumna, the most handsome person, said the following words:

9.68 O dear, look, the bright full moon, pleasing the eyes, hypnotizing the people, and a good comparison to your face, is passing by.

9.69 The lotuses have shrunken, and the bee, leaving the lotus, is going to the blooming lily (night lily).

bhṛṅgarājabharakrāntakeśaraṃ kumudaṃ priye /
pītādharamivābhāti ratyante kāminīmukham /70

mandamārutavikṣiptaiḥ pracaladbhiḥ sukomalaiḥ /
pallavāñjalibhiḥ puṣpaṃ kṣipanti taravaḥ priye /71

smitapuṣpodgamamayaṃ rucirādharapallavam /
bhrūlatānṛtyabahulamudyānamiva tvanmukham /72

ityuktvā priyavākyena priyāṃ premapravartakaḥ /
reme sa rukmiṇīsūnū ramye girivare tadā /73

tataḥ sphuratpadmaparāgapiñjarā taraṅgamālārucirā kalāvṛtā /
prabhāvatī haṃsakalapralāpinī saroruhiṇyā upamānatāṃ yayau /74

iti śrīskandapurāṇe himavatkhaṇḍe nepāla-māhātmye navamodhyāyaḥ /9/

9.70 O darling, the lily, whose pollen is consumed by the bees, looks like the face of a woman, whose lips are kissed at the end of sexual intercourse.

9.71 O darling, the trees are shedding flowers with their trembling hands, like soft leaves moved by the gentle wind.

9.72 Your face, with its smile like blooming flowers, and with the beautiful lips like the tender leaves, and with the dance of your eyebrows like creepers, has all the characteristics of a garden.

9.73 Saying so in sweet words, the son of Rukmiṇī (Pradyumna), creator of love, enjoyed his beloved in the beautiful mountain.

9.74 Then Prabhāvatī became like a pond, yellowed with the pollen of blooming lotuses (Prabhāvatī, yellowed with sexual activities), beautified by a series of waves (Prabhāvatī, with idle talking), overwhelmed by the (sexual) arts, and noisy with the swans (Prabhāvatī herself like a swan).

Thus ends the ninth chapter in the *Nepāla-māhātmya* in *Himavatkhaṇḍa* of the *Skandapurāṇa*.

Note on 9.74: The author, like many other Sanskrit poets, has used ambiguous adjectives which simultaneously describe the state of Prabhāvatī and that of a pond. The similarity established between sexually overwhelmed Prabhāvatī and the pond, water being a symbol of sexual desire, is particularly striking.

Chapter Ten

Installation of Kīleśvara and Svarṇaśṛṅgeśvara

mārkaṇḍeya uvāca
vāruṇidiśamāpanne śaśāṅke phenasannibhe /
samprāptaṃ nāradaṃ dṛṣṭvā pradyumno vākyamabravīt /1

kathaṃ jeyaḥ sa devarṣe dānavendraḥ sudurjayaḥ /
suvyaktabālabhāvena svalpavīryeṇa vai mayā /2
tasya tadvacanaṃ śrutvā pradyumnasya mahātmanaḥ /
abravīdīdṛśaṃ vākyaṃ bhagavān nārado muniḥ /3

jeṣyasi tvaṃ mahābāho dānavendraṃ sudurjayam /
brahmaṇo vacanādeva daityendreṇa durātmanā /
jitaṃ lokatrayaṃ tena lokapālābhirakṣitam /5

mārkaṇḍeya uvāca
tataḥ prahṛṣṭahṛdayo harṣādromāñcitaḥ priyām /
abravīdīdṛśaṃ vākyaṃ śrīmān makaraketanaḥ /6

Mārkaṇḍeya said:

10.1 When the moon, looking like the foam (of the ocean) reached the western horizon, Pradyumna saw Nārada coming, and spoke these words:

10.2-3 O Devarṣi (Nārada), how can that invincible king of the Dānavas be defeated by me who has little strength and is still experiencing childhood? Hearing the words of Pradyumna the great soul, Nārada the muni spoke these words:

10.5 O strong-armed [Pradyumna], you will defeat that invincible king of the Dānavas. It was only by the words of Brahmā that the evil-minded Dānava could defeat all the three worlds protected by the *Lokapālas* (eight regents of the world at the eight cardinal points of direction).

Mārkaṇḍeya said:

10.6 Then with a satisfied heart and thrilled with happiness, Makaraketana (Pradyumna) spoke these words to his beloved (Prabhāvatī):

Note after 10.3: The verse no. 4 is missing in all available texts of the *Nepāla-māhātmya*.

maharṣervacanaṃ caitacchrutaṃ te kamalānane /
kriyatāṃ maṅgalaṃ devi jayārthaṃ mama sarvathā /7

tataḥ prabhāvatī devī vāṣpapūrṇavilocanā /
maṅgalaṃ racayāmāsa patyurjayavidhāyinī /8

maṅgalaṃ racitaṃ devyā dṛṣṭvā makaraketanam /
abravīddhṛṣṭahṛdayo nārado munisattamaḥ /9

tvatpitā bhagavān viṣṇuḥ śaṅkhacakragadādharaḥ /
adya tvadvijayaṃ draṣṭuṃ garuḍenāgamiṣyati /10

tavaiva vijayaṃ draṣṭuṃ prahṛṣṭaistridaśaiḥ saha /
āgamiṣyati bho vatsa bhagavān pākaśāsanaḥ /11

śaṅkho nāma durādharṣaḥ śaṅkhadundubhiniḥsvanaḥ /
setuṃ saṃrakṣya yatnena vartate devakaṇṭakaḥ /12

balāt pādena saṃpīḍya jayārthenātmanastvayā /
pūraṇīyo durācāro yathā jāyeta vai svanaḥ /13

10.7 O lotus-eyed [Prabhāvatī], you just heard the words of the great *ṛṣi* (Nārada). Please prepare the auspicious things for my victory by all means, O Devi.

10.8 Then Prabhāvatī, with tearful eyes, prepared the auspicious things for the victory of her husband.

10.9 Seeing the auspicious things ready, Nārada, the best muni, spoke to Pradyumna with a happy heart.

10.10 Your father, Lord Viṣṇu (Kṛṣṇa), with his *śaṅkha* (conch), *cakra* (disc), and *gadā* (mace) will come by Garuḍa (eagle) to see your victory.

10.11 O Son, Lord Indra will also come happily with the gods to see your victory.

10.12 Śaṅkha, the invincible one, the trouble of gods, blowing the sound of a conch and kettle-drum [out of his own body], stays protecting the dam with efforts.

10.13 He (Śaṅkha) should be pressed forcibly with the foot by you, seeking victory, and the wicked one (Śaṅkha) should be blown so that a loud sound is generated.

tasya nādena ghoreṇa vajranirhrādavarcasā /
bhaviṣyati mahātrāso dānavānāṃ durātmanām /14
hatvā daityaṃ durātmānaṃ sānujaṃ baladarpitam /
pūraṇīyastvayā putra devendrasya manorathaḥ /15

ityukvtā muninā śīghraṃ jayāśīrbhiḥ prapūjitaḥ /
prayayau rukmiṇīsūnū ramyaṃ śaṇkhālayaṃ girim /16

sthitvā śaṅkhabiladvāre kṛtanādo mahābalaḥ /
setorvidāraṇārambhaṃ cakāra makaradhvajaḥ /17

tataḥ śaṅkho viniṣkramya svabilād baladarpitaḥ /
abravid bhīṣaṇaṃ vākyaṃ daṃṣṭrādīptavilocanaḥ /18

kasyājñayā tvayā krūra mama vīryābhirakṣitam /
agamyaṃ stridaśaiścā 'pi kriyate setudāraṇam /19
ityuktvā sahasā daityo raktāsyo raktalocanaḥ /
talenāhatya pradyumnaṃ cakārātiva vihvalam /20

tataḥ kṣaṇāt samutthāya bāhuyuddhena dānavam /
bhūmau nipātayāmāsa pradyumno balināṃ varaḥ /21

10.14 The fearsome sound, as loud as that of a thunderbolt, will be the cause of great fear to the wicked Dānavas. O Son, you should kill the wicked Daitya together with his brother, and fulfill the wish of Indra.

10.16 Then, Pradyumna, blessed with many benedictions by the muni (Nārada) who had spoken so, went to the mountain that housed Śaṅkha.

10.17 Sitting at the entrance of Śaṅkha's cave, strong Pradyumna made a great noise, and started to destroy the dam.

10.18 Then, Śaṅkha, coming out of his cave, spoke with arrogance of strength the dreadful words with his eyes shining with the light of his tusks:

10.19-20 O cruel one, by whose order do you break the dam, protected by me with my strength and power, the dam which is unapproachable even by gods? Saying so, the Daitya with red face and red eyes slapped Pradyumna with his palm, making him extremely bewildered.

10.21 Then, Pradyumna best of the strong ones, got up and fighting with the arms, knocked the Dānava down on the ground.

bhūmau nipatitaṃ śaṅkhaṃ viṣṇuśaṅkhasamasvanam /
pādenākramya jaṭhare pupūre'tiśayaṃ tadā /22

śaṅkhanādena ghoreṇa prabuddhaḥ kacchapāsuraḥ /
jalānniṣkramya balavān nanādātiśayaṃ bhayāt /23

tato virādhaṃ ghanaghoraniḥsvanaṃ
mahāmukhaṃ maṇḍalalocanadvayam /
dadarśa vīro madhusūdanātmajo
jaloṣitaṃ śailasamānavigraham /24

mārkaṇḍeya uvāca
tataḥ śaṅkhaninādena virādhasya svanena ca /
bilaṃ prakampitaṃ dṛṣṭvā kimetajjātavibhramaḥ /25
pariśaṅkya ripoḥ kiñcid bhayaṃ bhayavidhāyibhiḥ /
nimittaiḥ sahasā rājā khaḍgabāṇadhanurdharaḥ /26
sannaddhakavaco ghorairyodhaiḥ katipayairvṛtaḥ /
śailaśṛṅgapratīkāśo bhinnavaidūryasuprabhaḥ /27
mamājñātaprabhāvaḥ ko virādhākhyaṃ mamānujam /
virodhayati durbuddhirityukvā krodhamūrcchitaḥ /28
niṣkramya svabilāt tasthau śrīmānasurasattamaḥ /

10.22 Stepping on the belly of Śaṅkha (whose name meant 'conch'), fallen on the ground, he blew him very hard sounding like the conch of Viṣṇu.

10.23 The dreadful sound of Śaṅkha awoke the demon Kacchapa (Turtle). And, the strong Kacchapa came out of water and roared greatly out of fear.

10.24 Then the brave son of Madhusūdana (Pradyumna) saw the demon Virādha (Kacchapa), thundering like a cloud, with a great mouth and two round eyes, sitting in the water with a body like a mountain.

Mārkaṇḍeya said:
10.25-28 Then, seeing the cave shaking with the sound of Śaṅkha and that of Virādha (Kacchapa), wondering and confused about it, and slightly suspicious about an enemy's dread, the king (Mahendradamana) suddenly came out of his hole; and standing with dreadful instruments, scimitars, arrows and bows, wearing armour, surrounded by a number of dreadful warriors, looking like the top of a mountain, shining like a *lapis lazuli*, and almost fainting out of anger, the glorious and best Asura (Daitya) said: Who is this fool, ignorant of my strength, who opposes my brother Virādha?

samakṣamāgataṃ dṛṣṭvā mahendradamanaṃ ruṣā /29
tato virodhinaṃ tyaktvā virādhaṃ kūrmarūpiṇam /
daityendrābhimukhastasthau rathamāruhya kaiśaviḥ /30

samakṣamāgataṃ dṛṣṭvā pradyumnaṃ yuddhakāṅkṣiṇam /
vākyaṃ krūrataraṃ prāha śrimānasurasattamaḥ /31

kasyājñayā tvayā krūra badhyate mama kacchapaḥ /
kasya putra iti tvaṃ ca jñātumicchāmi tadvada /32

tasya tadvacanaṃ śrutvā daiyendrasya mahātmanaḥ /
abravīnmadhuraṃ vākyaṃ pradyumno balināṃ varaḥ /33

nipātito mayā śaṅkhaḥ śaṅkhadundubhiniḥsvanaḥ /
virādhaṃ pātayiṣyāmi durātmānam jaloṣitam /34

pradyumna iti vikhyāto viṣṇorbhagavataḥ sutaḥ /
prāpto yuṣmadvināśāya devendrasya śubhecchayā /35

tasya tadvacanaṃ śrutva roṣād raktavilocanaḥ /
uvāca niṣṭhuraṃ vākyaṃ vihasyāsuarasattamaḥ /36

10.29-30 Seeing Mahendradamana coming before him with anger, Pradyumna, climbed the chariot and, leaving his enemy Virādha, assuming the form of a turtle, stayed facing the king of the Daityas.

10.31 Seeing Pradyumna coming before him with a desire to fight, the best Asura (Daitya) said even more harsh words:

10.32 By whose order did you hurt my Kacchapa, O Cruel one? Whose son are you? I want to know, tell me.

10.33 Hearing those words of the great king of the Daityas, Pradyumna the best among the strong ones, spoke these soft words:

10.34 I threw down Śaṅkha making the sound of a conch and a kettledrum. I will also throw down the evil-minded Virādha sitting in water.

10.35 I am the son of Lord Viṣṇu, known as Pradyumna. I have arrived here to destroy you because of our goodwill for Indra.

10.36 Hearing those words of Pradyumna, his eyes became red with anger, and the best Asura laughed and said the [following] cruel words.

yadi keśavaputrastvaṃ samprāpto bhadrakaṃ kṛtam /
cirakālaṃ mayā dhyātaṃ labdhaṃ saṃdarśanaṃ tava /37

tvāṃ vilokya raṇe suptaṃ rudhiraśrāvaviplutam /
śambarasya vadhājjāto manyurme śāntimeṣyati /38

ityuktvā daśanaistīvrairabhipīḍyādharaṃ svakam /
vavarṣa śaravarṣaughaṃ śrīmānasurasattamaḥ /39

tatastasmin kṣaṇe śīghraṃ pradyumno'pi mahābalaḥ /
jagāda kupito vākyamuditādityasannibhaḥ /40

tvāṃ nipātya durātmānaṃ tridaśādhipakaṇṭakam /
candrāvatyā vivāhaṃ ca nirvighnaṃ vartayāmyaham /41

iyuktvā rukmiṇīsūnuḥ kṛtagāṇḍīvamaṇḍalaḥ /
mumoca sahasā bāṇaṃ rukmapuṅkhavibhūṣaṇam /42

tatastasmin kṣaṇe ghore vartamāne raṇotsave /
garuḍenāgataḥ śīghraṃ śaṅkhacakragadādharaḥ /43

10.37 If you are the son of Keśava (Viṣṇu), and if you have arrived here, you did well. I have been thinking about you for a long time. Now I have finally seen you.

10.38 Seeing you lain on the battlefield drenched with the flood of blood, my anger caused by the death of Sambara will subside.

10.39 Saying this, and biting his own lower lip with his teeth, the best Asura rained a deluge of arrows.

10.40 Then, right at that moment, very strong Pradyumna, who looked like a rising sun, said quickly with anger:

10.41 I will throw you evil-minded trouble of Indra, and thus I will also make the marriage of Candrāvatī free from hindrance.

10.42 Saying this, Pradyumna drew the Gāṇḍīva bow far enough to make a circle, and suddenly discharged an arrow decorated with a golden plume.

10.43 Then, right at that moment when a dreadful war festival was going on, Kṛṣṇa, with *śaṅkha* (conch), *cakra* (disc) and *gadā* (mace) in hands came there by Garuḍa.

prahṛṣṭaistridaśaiḥ sārdhamapsaroganaveṣṭitaḥ /
pūjārthaṃ rukmiṇisūnoḥ samprāptastridaśeśvaraḥ /44

tato mumoca daityendro jvalatkopānalākulaḥ /
ulkāmukhaṃ biḍālāsyaṃ jvālāmālātibhiṣaṇam /45
tacchastraṃ vārayāmāsa pradyumno'pi mahābalaḥ /

gṛddhakaṅkamukhaṃ caiva kākolūkamukhaṃ śaram /46
mumoca sa mahābāhurmahendradamanastathā /

vyāghrasiṃhaśṛgālāsyaiḥ sārameyamukhaistathā /47
taccharaṃ vārayāmāsa pradyumno balināṃ varaḥ /

ekaikenāstramukhyena vīramekaikamuttamam /48
pradyumnaḥ pātayāmāsa tatkṣaṇāt samarāntare /

stokāvaśiṣṭaṃ svabalaṃ prasamīkṣya mahāsuraḥ /49
pradyumnasya vināśāya nāgāstraṃ sandadhe tadā /

tato mumoca daityendro mahendradamano ruṣā /50
viṣāgnijvalitākāśaṃ nāgāstraṃ ghorarūpiṇam /

10.44 Indra, together with happy gods, and surrounded by the Apsaras (celestial damsels), arrived there to worship the son of Rukmiṇī (Pradyumna).

10.45 Then the king of the Daityas, with anger burning like fire, discharged a weapon called *Biḍālāsya* (mouth of a cat) that had a firebrand in its mouth and that was extremely dreadful because of the flames on it. But, Pradyumna, the mighty strong one, blocked that weapon.

10.46 Then strong-armed Mahendradamana also discharged arrows with the mouths of vultures and herons and with the mouths of crows and owls.

10.47 Pradyumna, strongest among the strong, checked his arrows with his arrows having the mouths of tigers, lions, jackals and dogs.

10.48 Pradyumna quickly threw down each one of the best fighters with each one of the main weapons in the middle of that battle.

10.49-50 Seeing little left of his forces, the great Asura (Daitya) took the *Nāgāstra* (a missile creating snakes) to kill Pradyumna. Mahendradamana, king of the Daityas, then angrily charged the *Nāgāstra* that filled the sky with a burning poisonous fire.

nāgāstraṃ patitaṃ dṛṣṭvā viṣavanhikalāpinam /
hāhāśabdo mahāñjāto devānām samare tadā /51

nāgāstradagdhaḥ pradyumnaḥ patitaścātivihvalaḥ /52
pakṣavātena tārkṣyasya labdhacetā babhūva ha /

nāgāstro'pi durādharṣastārkṣyapakṣanipīḍitaḥ /53
papāta sahasā bhūmau chinnamūla iva drumaḥ /

evaṃvidhe mahadyuddhe nārado munisattamaḥ /54
pradyumnaṃ prāha cāgatya vadhopāyaṃ śṛṇuṣva me /

brahmaṇā bhāṣitaṃ pūrvaṃ smara vākyaṃ manobhava /55
mā gā vihvalatāṃ vira putro'si madhuvidviṣaḥ /
śastreṇāyaṃ tvayā jetuṃ na śakyo dānavottamaḥ /56
muṣṭimudyamya vegena hanyatāmasya mūrdhani /

iti nāradavākyena vegān niḥsṛtya kaiśaviḥ /57
muṣṭimudyamya vegena śirasyenamatāḍayat /
tataḥ papāta daityendraḥ kampayanniva medinīm /58
udvaman rudhirodgāraṃ mukhena nayanena ca /

10.51 Seeing the *Nāgāstra* being charged, and making a poisonous fire, the gods made the noise of danger and sorrow — Ha! ha! — in the battle.

10.52 Burnt by the *Nāgāstra*, Pradyumna fell down in extreme pain (and fainted). He regained consciousness fanned by the wings of Garuḍa.

10.53 The *Nāgāstra*, although hard to destroy, fell suddenly on the ground like a tree, cut at the stem, as it was repressed by the wings of Garuda.

10.54 In the middle of such a great battle, Nārada, the best muni, came to Pradyumna, and said: Please listen to my way of killing [the Daitya].

10.55-56 O Manobhava (Pradyumna), remember the words spoken first by Brahmā. Do not be perturbed. You are a brave son of Viṣṇu. But you will not defeat this great Dānava by means of weapons. Raise your fist and hit him hard on the head.

10.57-58 Thus, according to the words of Nārada, Pradyumna came out in great speed, and raised his fist and hit him (Mahendradamana) hard on his head. Then the king of the Daityas fell down shaking the earth, and vomiting blood through the mouth and eyes.

suprabhāvāsinaḥ sarve saṃhate śakratāpane /59
pātālaṃ viviśū ramyaṃ pradyumnabhayapīḍitāḥ /

vicitrapuṣpāṇi nipeturambarāddhate'surendre haribālakena /
nedustadā dundubhayo manojñā jayeti devā api cukruśurmudā /60

hate tasmin mahādaitye vāgamatī saritāṃ varā /
nārīrūpadharā bhūtvā jagāma madhusūdanam /61

viṣṇo jiṣṇo hṛṣīkeśa cakrapāṇe caturbhuja /
upendra devakīputra bhadrakīrte namo'stu te /62

keśavo rukmiṇīnātho mādhavo madhusūdanaḥ /
satybhāmāpatiścāsi dvārakāvāsisupriyaḥ /63

kaṃsāsuraripuścāsi rukmiṇīpatireva ca /
namo'stu lakṣmīpataye dharaṇīpataye namaḥ /64
sthūlaṃ kūrmavapuḥ kṛtvā mandaraṃ vidhṛtaṃ tvayā /
varāharūpamāsthāya tvayaiva dharaṇī dhṛtā /65

10.59 When Śakratapana (sorrow of Indra [Mahendradamana]) was killed, the inhabitants of Suprabhā entered Pātāla (one of the seven underworlds) because of the fear from Pradyumna.

10.60 When the king of the Asuras was killed by Pradyumna, flowers of different colors showered from the sky. Beautiful sounding kettledrums were beaten, and the gods shouted the word "Jaya" (victory!) in happiness.

10.61 When the great Daitya was killed, Vāgmatī, the best river, assumed the form of a lady and went to Kṛṣṇa [and said]:

10.62 Veneration to You, O Viṣṇu, O Victorious, O Hṛṣīkeśa (Lord of senses), O Cakrapāṇi (Disc-handed), O Caturbhuja (four-handed), O Upendra (Brother of Indra), O Son of Devakī, O Bhadrakīrti (having good fame).

10.63 You are Keśava, husband of Rukmiṇī, Mādhava (husband of Lakṣmī), Madhusūdana (killer of the demon Madhu) husband of Satyabhāmā. You are also the beloved of the inhabitants of Dvārakā.

10.64-65 You are the enemy of Kaṃsāsura, and husband of Rukmiṇī. Veneration to you, the Lord of Lakṣmi, and the Lord of the Earth. Assuming the body of a large tortoise, you held the (Mt.) Mandara [on your shoulder]. Assuming the form of a boar (varāha), you also held the earth [on your snout].

kārttavīryanihantā'si tvaṃ hi bhārgavanandanaḥ /
nihantā rāvaṇasyā'pi tvameva raghuvaṃśajaḥ /66
trātā trāṇārthināṃ cā'si dātā sarvasukhasya ca /
sthitikartā ca lokānāṃ tvameva parivartase /67
samartho'si hṛṣīkeśa setubandhavidāraṇe /
gaṅgāṃ draṣṭuṃ gamiṣyāmi tvatprasādājjanārdana /68

vāgmatyā vacanaṃ śrutvā harṣotphullavilocanaḥ /
setuṃ vidārayāmāsa cakreṇa bhagavān hariḥ /69

setubandhe prabhinne tu viṣṇunā prabhaviṣṇunā /
utpapāta mahāghoro virādhaḥ kacchapāsuraḥ /70

prabhinnasetumālokya sa krūraḥ kacchapāsuraḥ /
vāmahastena dolādriṃ svarṇaśṛṅgaṃ pareṇa tu /71
dhṛtvā pātitumārebhe setubandhasya kāraṇāt /

śailadvayaṃ dānavena dhṛtaṃ vīkṣya caturbhujaḥ /72
manasā'pyativegena gatvā dolācalaṃ prabhuṃ /
kīleśvaraṃ sthapayitvā svarṇaśṛṅgaṃ jagāma ha /73
tatra svarṇeśvaraṃ liṅgaṃ sthāpayitvā janārdanaḥ /
bhūyo jagāma tatraiva yatrāste kacchapāsuraḥ /74

10.66-68 O son of Bhārgava, you are the killer of Kārtavīrya. Born in the dynasty of Raghu, you are also the killer of Rāvaṇa. You are the savior of the refuge-seekers. You are the giver of all pleasures, the sustainer of the world; you change them as well. O Hṛṣīkeśa, you are able to destroy the dam. O Janārdana, because of your grace, I want to go to meet the river Gaṅgā.

10.69 Hearing the words of Vāgmatī, Lord Hari with his eyes beaming out of happiness, broke open the dam with His *cakra* (disc, one of his weapons).

10.70 When the dam was broken open by Almighty Viṣṇu (Kṛṣṇa), the most dreadful Virādha, or Kacchapāsura (turtle-demon), jumped out.

10.71 Seeing the dam broken, the cruel Kacchapāsura began to pull down Dolādri (the Dolā mountain) with his left hand, and the mountain Svarṇaśṛṅga with another hand in order to rebuild the dam.

10.72-74 When Lord Caturbhuja (Kṛṣṇa) saw the mountains being held by the Dānava, the Lord went to the Dolā mountain faster than the speed of mind, and installed the Kīleśvara *liṅga* and went to Svarṇaśṛṅga. Lord Kṛṣṇa installed the Svarṇeśvara *liṅga* there, and went back where Kacchapāsura was.

mārkaṇḍeya uvāca
evaṃ liṅgadvayaṃ vipra kṛṣṇena sthāpitaṃ svayam /
liṅgadvayasya ye bhaktā bhaviṣyanti narā bhuvi /75
teṣāṃ manorathaprāptirbhaviṣyati na saṃśayaḥ /
caitrakṛṣṇacaturdaśyāṃ kileśvaramanuttamam /76
pūjayiṣyanti ye lokāste vai kailāsavāsinaḥ /
śivarātricaturdaśyāṃ svarṇaśṛṅgeśvarāntike /77
dīpamālāṃ kariṣyanti bhayaṃ teṣāṃ na bhāskareḥ /
svarṇaśṛṅgeśvaraṃ devaṃ tathā kileśvarābhidham /78
drakṣyanti ye narā bhaktyā te kṛtārthā na saṃśayaḥ /
svarṇaśṛṅgeśvarotpattiṃ tathā kileśasambhavam /79
śroṣyanti ye narā bhaktyā teṣāṃ pāpaṃ vinaśyati /

vidyālābho brāhmaṇasya kṣatriyo vijayī bhavet /80
vaiśyo dhanasamṛddhaḥ syācchūdraḥ kāmānavāpnuyāt /
vidyārthī labhate vidyāṃ dhanārthī labhate dhanam /81
gurviṇī janayet putraṃ mokṣārthī mokṣamāpnuyāt /
bahunoktena kiṃ kāryaṃ yaṃ yaṃ prārthayate naraḥ /82
taṃ taṃ kāmamavāpnoti nātra kāryā vicāraṇā /

iti śrīskandapurāṇe himavatkhaṇḍe nepāla-māhātmye
daśamo'dhyāyaḥ //10//

Mārkaṇḍeya said:

10.75-79 Thus, those two *liṅgas* were installed by Lord Kṛṣṇa himself. The devotees of the two *liṅgas* in this world will have their wishes fulfilled without doubt. Those people who worship the best Kīleśvara *liṅga* on the fullmoon day in Caitra (March-April) will live in Kailāsa. Those who make an illumination (with lamps) at the Svarṇaśṛgeśvara *liṅga* on the fourteenth dark lunar night, i.e. Śivarātri (the night of Śiva) will not have any fear from the god of death. Those men, who pay visit with devotion to Lord Svarṇaśṛgeśvara and Kīleśvara, will have their wishes fulfilled. The sin of those who listen to [the story of] the appearance of Svarṇaśṛgeśvara and Kīleśvara will be destroyed.

10.80-82 [By listening to that story], a Brahman will gain knowledge, a Kṣatriya will be victorious, a Vaiśya will be wealthy, and a Śūdra will have his desires fulfilled. A seeker of knowledge will gain knowledge, a seeker of riches will gain riches, a pregnant woman will beget a boy, and the seeker of salvation will be saved. What good is it speaking too much? Whatever a man seeks, he will achieve it. One should not have any doubt about it.

Thus ends the tenth chapter in the *Nepāla-māhātmya*
in *Himavatkhaṇḍa* of the *Skandapurāṇa*.

Chapter Eleven

Killing of Kacchapāsura by Pradyumna; Installation of Anantaśayana; and Naming the Land "Nepāla"

jaiminiruvāca
mārkaṇḍeya muniśreṣṭha liṅgaṃ kīleśvarābhidham /
svarṇaśṛṅgeśvaraṃ liṅgaṃ sthāpayitvā janārdanaḥ /1
kiṃ cakāra tadākhyāhi kacchapo'pi cakāra yat /

mahendradamanasyāpi kathā'tyantamanoharā /2
śrutvā tvatto mahābhāga na tṛptimadhiyāmyaham /

mārkaṇḍeya uvāca
sādhu sādhu mahābhāga jaimine munisattama /3
śrūyatāmabhidhāsyāmi yaccakāra janārdanaḥ /

liṅgadvaye sthāpite tu viṣṇunā prabhaviṣṇunā /4
parvatadvayamūlaṃ tu gataṃ pātālameva ca /

utpātuṃ na ca śakto'bhūt tau śailau kacchapāsuraḥ /5
bāhudvayena yuyudhe pradyumnena balīyasā /
nārado'pi tadā śīghraṃ pradyumnamidamabravīt /6

Jaimini said:
11.1 O Mārkaṇḍeya, the best muni, after installing the *liṅgas* named Kīleśvara and Svarṇaśṛṅgeśvara, what did Janārdana (Kṛṣṇa) do next? What did Kacchapāsura do? Please tell me that.

11.2 Even after hearing the beautiful story of Mahendradamana from you, O blessed one, I am not yet satisfied.

Mārkaṇḍeya said:
11.3 Bravo! Bravo! O blessed Jaimini, the best muni, listen. I will tell [you] what Janārdana did.

11.4 When the two *liṅgas* were installed by Almighty Viṣṇu, the bases of the mountains went deep down to Pātāla (one of the seven underworlds).

11.5-6 Then Kacchapāsura was unable to throw the mountains up. He fought with mighty Pradyumna with arms (i.e., wrestled). Nārada then told this to Pradyumna rather quickly.

kṛtvottānaṃ durātmānaṃ virādhaṃ dānavādhamam /
asya kukṣigataṃ ratnaṃ śīghramādātumarhasi /7

maharṣervacanaṃ śrutvā kṛtvottānaṃ balena tam /
ādade sarvaratnāni khaḍgena laghuvikramaḥ /8
parivṛtya punaḥ śīghraṃ saṅkruddhaḥ kacchapāsuraḥ /
pradyumnaṃ trāsayāmāsa nardamānaḥ punaḥ punaḥ /9

atyaktajīvitaṃ dṛṣṭvā saṅkruddhaṃ kacchapāsuram /
hariputraṃ punaḥ prāha nārado munipuṅgavaḥ /10

atra dānavavīrāṇāṃ prasādācchūladhāriṇaḥ /
vāgamatījalasaṃsḷeṣāt vadhasteṣāṃ na vidyate / 11

tasmād vikṣepa yatnena pakṣena garuḍasya ca /
paścācchiro'sya cchettavyaṃ cakreṇa makaradhvajaḥ /12

maharṣervacanaṃ śrutvā garuḍena mahaujasā /
kacchapaḥ prāpitaḥ sadyaḥ sthalaṃ pakṣadhareṇa tu /13
sthalasthaṃ kacchapaṃ dṛṣṭvā taruṇādityavarcasam /
śiraściccheda kūrmasya pituścakreṇa kaiśaviḥ /14

11.7 Lay the evil-minded Virādha, the worst Dānava, flat on his back, and you need to take the precious magic stone from his belly.

11.8-9 Hearing the words of the great *ṛṣi* (Nārada), the quick-powered [Pradyumna] forcibly laid him flat on his back, and cut off the precious stone with his sword.

11.10 Seeing the angry Kacchapāsura still alive, Nārada the best muni said to Pradyumna once again:

11.11 Because of the grace of Śiva for these brave Dānavas, and because of their association with the water of Vāgmatī, their death is not [to be] here.

11.12 Therefore, O Pradyumna, throw [him] carefully out [of water] with the wings of Garuḍa. After that, O Makaradhvaja, you must sever his head.

11.13 Hearing the words of the great muni Nārada, Garuḍa, with wings and great strength, suddenly pulled Kacchapa [out of the water] onto the ground.

11.14 Seeing Kacchapa (Virādha), as bright as the rising sun, lying on the ground, Pradyumna chopped his head apart with the disc of his father (Kṛṣṇa).

virādhaṃ nihataṃ dṛṣṭvā vismayotphullamānasāḥ /
vavarṣuḥ kusumaṃ devāḥ pradyumnopari harṣitāḥ /15

babhūva sandhyāsamayaḥ kuṅkumāruṇasundaraḥ /
tamasā pūrite vyomni jyotsnānikrasaṃvṛtaḥ /16
tadutsavādivodbhūto rarāja rajanīkaraḥ /
tasyāṃ rātrau cakrapāṇirvāsaṃ tatra cakāra hi /17

nārado'pi mahāhṛṣṭo mṛgendraśikharaṃ yayau /
sūryaketornṛpasyāgre sarvamācaṣṭa tāṃ kathām /18

harṣanirbharasaṃyuktaḥ sūryaketurnarādhipaḥ /
tasyāṃ rajanyāṃ sagaṇo viṣṇumabhyudbhavasthalīm /19
adhityakāṃ yayau śighraṃ nāradena samanvitaḥ /
santuṣṭaṃ bhūpatiṃ prāha nārado munisattamaḥ /20
adya nāyāsyati vibhurnṛpate madhusūdanaḥ /
tvayā mayā'tra sthātavyaṃ viṣṇudarśanavāñchayā /21

nāradasya vacaḥ śrutvā prāha bhūpatisattamaḥ /
śrīkṛṣṇadarśanotkaṇṭhā jāyate mahatī mama /22
nārāyaṇasya pratimā kartavyā'tra mayā mune /
nānyathā cittaśāntirme bhaviṣyati tapodhana /23

11.15 Seeing Virādha (Kacchapa) killed by Pradyumna, the gods, with their minds blooming out of joy, happily rained flowers over Pradyumna.

11.16-17 Then the evening was beautiful with its saffron color. And, when the sky was dark, it was filled with lights (stars). The moon looked beautiful as if it had come out of that festival. That night Viṣṇu (Kṛṣṇa) stayed there.

11.18 Nārada, greatly satisfied, went to Mahendraśikhara, and told the story in front of King Sūryaketu.

11.19-21 King Sūryaketu, full of great joy, and accompanied by his troops and with Nārada, quickly went at night to the place at the top of the mountain where Viṣṇu had appeared; and, Nārada, the best muni, said to the happy king: O king, Lord Madhusūdana (Kṛṣṇa) will not come here today. You and I should stay [and wait here] with a desire to see him.

11.22-23 Hearing the words of Nārada, the best king said: I have a great desire to see Śrī Kṛṣṇa. O muni, I should, therefore, make an image of Nārāyaṇa here. Otherwise, I will have no peace of mind, O *Tapodhana* (rich in penance).

nṛpatervacanaṃ śrutvā nāradaḥ prāha bhūpatim /
dhanyo'si viṣṇubhakto'si sthāpaya pratimāṃ prabhoḥ /24
prātardraṣṭāsi govindaṃ pradyumnasahitaṃ nṛpa /

iti nāradavākyānte pratimāṃ madhuvidviṣaḥ /25
jalasthāṃ sthāpayāmāsānantasthāṃ narapālakaḥ /

anantabhogaśayanaṃ viṣṇuṃ drakṣyanti ye narāḥ /26
teṣāṃ nārāyaṇastuṣṭaḥ svasthānaṃ dāsyati dhruvaṃ /

viṣṇuṃ saṃsthāpya nṛpatirmahāvibhavavistaraiḥ /27
mahotsavena rajanī nināya narapālakaḥ /
tataḥ prabhāte vimale sūryaketurnarādhipaḥ /28
jagāma munisaṃyukto yatrāste madhusūdanaḥ /
sa vilokya jagannāthaṃ sūryaketurnarādhipaḥ /29
praṇamya daṇḍavad bhūmau romāñcāṅkitavigrahaḥ /

sūryaketuruvāca
namaste devakīputra namaste madhusūdana /30
namo'stu te hṛṣīkeśa kaiṭabhāre namo'stu te /

11.24 Hearing the words of the king, Nārada said to him: Blessed are you, Viṣṇu's devotee are you. Please do install the image of the Lord, and you will see Govinda, together with Pradyumna, tomorrow morning.

11.25 When Nārada said so, the king installed the image of Viṣṇu lying on [the bed of] Ananta (Śeṣa-nāga) in water.

11.26 Nārāyaṇa, pleased with those people who pay visit to Viṣṇu lying on [the bed of] Ananta, will allow them in his own abode (*Vaikuṇṭha loka*).

11.27-29 Having installed Viṣṇu, with various kinds of provisions and preparations, the king passed the night in a festival (that he organized). Then in the next clear morning, King Sūryaketu went with the muni (Nārada) to the place where Madhusūdana (Kṛṣṇa) was. King Sūryaketu saw the Lord of the World (Viṣṇu), and laid prostrate on the ground like a stick (to greet him) with his body in thrill.

Sūryaketu said:
11.30 Veneration be to you, O son of Devakī; Veneration to you, O Madhusūdana (killer of Madhu); Veneration to you, O Hṛṣīkeśa (Lord of the senses); Veneration to you, O Kaiṭabhāri (enemy of Kaiṭabha).

namste bhagavan viṣṇo jiṣṇo kaṃsaniṣūdana /31
trāhi māṃ śeṣaśayana jagadīśa namo'stu te /

murāre 'stu namastubhyaṃ vāmanāya namo'stu te /32
rāmacandra namaste 'stu śrīkṛṣṇāya namo'stu te /

namaste kamalākānta namaste dharṇīdhara /33
namaḥ paṅkajanetrāya padmanābhāya te namaḥ /

namo varāharūpāya kūrmarūpāya te namaḥ /34
namste jagadādhāra nṛsiṃhāya namo 'stu te /

iti stutvā sūryaketuḥ śrīkṛṣṇacaraṇadvayam / 35
śirasyādhārayat tasthau prāñjalirbhaktisaṃyutaḥ /

jñātvā bhaktaṃ sūryaketuṃ provāca madhusūdanaḥ /36

śrīkṛṣṇa uvāca
sūryaketo nṛpottiṣṭha bhakto'si mama sarvathā /
varaṃ brūhi mahābhāga yat te manasi vartate /37

11.31 Veneration to you, O Lord Viṣṇu, O Jiṣṇu (Victorious), O Kaṃsaniṣūdana (killer of Kaṃsa). O Śeṣaśayana (lying on the bed of Śeṣa nāgas), please do protect me, O Jagadīśa (Lord of the universe).

11.32 Veneration to you, O Murāri; Veneration to you, O Vāmana; Veneration to you, O Rāmacandra; Veneration to you, O Śrī Kṛṣṇa.

11.33 Veneration to you, O beloved of Kamalā (Lakṣmī); Veneration to you, O Dharaṇīdhara (supporter the world); Veneration to the Lotus-eyed Lord; and veneration to you, O Padmanābha (having lotus-stem in the naval).

11.34 Veneration to you, who assumed the form of Varāha (boar), and who also assumed the form of Kūrma (turtle). Veneration to you, O supporter of the universe; and, veneration to you, O Nṛsiṃha.

11.35 Thus, venerating the Lord, Sūryaketu put the two feet of Lord Kṛṣṇa on his head, and he stood with folded hands in devotion.

11.36 Knowing Sūryaketu as his devotee, Lord Kṛṣṇa spoke.

Śri Kṛṣṇa said:

11.37 O King Sūryaketu, please get up. You are my devotee by all means. O blessed one, ask for the wish that is in your mind.

iti kṛṣṇavacaḥ śrutā sūryaketurjagāda ha /

sūryaketuruvāca
yadi tuṣṭo'si govinda mṛgendraśikhare tvayā /38
mayā sākaṃ pragantavyaṃ matkāryaṃ samupasthitam /
pradyumnāya mayā deyā kanyā candrāvatī śubhā /39
sampādayitvā tat kāryaṃ dvārakā gamyatāṃ prabho /

mārakaṇḍeya uvāca
tathetyuktvā munivaraḥ pratasthe garuḍadhvajaḥ /40
gatvā paśupatisthānaṃ snātvā vai vāgmatījale /
sandhyāmupāsya vidhivat santarpya ca pitāmahān /41
vilokya vatsalāṃ devīṃ yayau paśupatiṃ prabhuḥ /
dṛṣṭvā paśupatiṃ devaṃ pūjayitvā yathāvidhiḥ /42
pradakṣiṇaṃ vidhāyāpi dakṣiṇadvāramāyayau /
tatropaviṣṭo bhagavān japaṃ cakre samāhitaḥ /43

āgataṃ mādhavaṃ śrutvā sthāne paśupateḥ śubhe /
āgatā brāhmaṇāḥ sarve dolāgirinivāsinaḥ /44
tapaḥsvādhyāyaniratā vedavedāṅgapāragāḥ /
ṛṣyāśramasthā munayaḥ sarva eva samāgatā /45

Hearing those words of Kṛṣṇa, Sūryaketu spoke.

Sūryaketu said:
11.38-39 If you are pleased, O Govinda please come to Mṛgendraśikhara with me. My task is there. I have to give my beautiful daughter Candrāvatī to Pradyumna (in marriage). Lord, please perform that task; then go to Dvārakā.

Mārkaṇḍeya said:
11.40-43 O best muni (Jaimini), Lord Kṛṣṇa said "So be it," and set out from there. Then he went to the Paśupati shrine, bathed in the water of the river Vāgmatī, performed *sandhyā* (morning/evening prayers) according to the rules, and appeasing the forefathers, he went to pay visit to Vatsalā Devī, and the Lord went to pay visit to Paśupati. Paying visit to Lord Paśupati, worshipping (him) according to the rules and doing *Pradakṣiṇā* (circumambulation), he came to the southern gate. Then the Lord sat down and performed *japa* (soft chanting of prayer) with concentration (of mind).

11.44-45 Hearing about the arrival of Lord Kṛṣṇa at the good shrine of Paśupati, all the Brahmans living in the Dolā mountain came down. All the munis engaged in *tapas* (penance) and the study of the Vedas, experts in the Vedas and the *Vedāṅgas;* and those living in Ṛṣyāśrama also came.

āgatā munayaḥ sarve vāgīśvaranivāsinaḥ /
ye ca śleṣmānatakavane saṃsthitā munayaḥ sadā /46
te sarve'tha samāyātāḥ kṛṣṇadarśanakāṅkṣayā /

tānāgatān munīn dṛṣṭvā vedavedāṅgapāragān /47
brahmaṇyadevo bhagavān nanāma ca muhurmuhuḥ /
tebhyo dānānyanekāni dadau ca parameśvaraḥ /48

munimadhye mahātejā nemirugrataponidhiḥ /
dakṣiṇaṃ bāhumutthāya śāstrasāraṃ vaco jagau /49

aho bhāgyamaho bhāgyaṃ tapasyā saphalā hi naḥ /
ekatra hi yato dṛṣṭau devau hariharau prabhū /50

vayaṃ kṛtārthā dhanyāśca yad dṛṣṭau māṃsacakṣuṣā /
devau hariharau sākṣāt purāṇapuruṣāvubhau /51

yo hariṃ hararūpeṇa haraṃ ca harirūpiṇam /
yaḥ paśyati sa eva syād vaiṣṇavaḥ śaiva eva ca /52
harau hare ca ye bhedaṃ kurvanti manujādhamāḥ /
pākhaṇḍino vedabāhyāste vai nirayagāminaḥ /53

11.46 Also, all the munis living in Vāgīśvara, and those who lived always in the Śleṣmāntaka forest, all of them came with a desire to see Lord Kṛṣṇa.

11.47-48 Seeing all the munis, experts in the Vedas and the *Vedāṅgas* , who had come there, Lord Kṛṣṇa bowed down to them again and again. The Lord also gave various kinds of gifts to them.

11.49 The most brilliant among the munis, Nemi, rich in severe penance, raised his right hand, and spoke the words consisting of the essence of all the *śāstras* (branches of science or knowledge):

11.50 Oh, what good luck! Oh, what good luck! Our penance has become fruitful because both Hari (Viṣṇu) and Hara (Śiva) have appeared at one place.

11.51 We are accomplished and fortunate since we have seen Lords Hari and Hara, both the primeval persons, with our own eyes of flesh.

11.52-53 He, who regards Hari (Viṣṇu) as Hara (Śiva), and Hara as Hari, will be a Śaiva (Śiva's devotee) and Vaiṣṇava (Viṣṇu's devotee) at one time. Those base people who discriminate between Hara and Hari are heretics, and falling outside the Vedas, they will go to hell.

gaṅgāgauryorabhedaṃ tu tathā śaṅkarakṛṣṇayoḥ /
ye paśyanti narā dhanyāste kṛtārthā na saṃśayaḥ /54

iti nemivacaḥ śrutvā devaḥ paśupatirhariḥ /
babhūvātīva mudito munīnāmagrataḥ sthitaḥ /55

jaimine muniśārdūla śrūyatāṃ vacanaṃ mama /
tataḥ provāca santuṣṭo devaḥ paśupatirmunim /56

śrīpaśupatiruvāca
neme munigaṇaśreṣṭha tuṣṭo'haṃ te vadāmyaham /
asmin śleṣmāntakavane mṛgarūpeṇa vai mayā /57
yatra bhrāntaṃ jalaṃ pītaṃ yatra suptaṃ sthitaṃ mayā /
tatra tatraiva tīrthaṃ me jātaṃ brāhmaṇasattama /58

asmin śleṣmāntakavane tapo vāsukinā purā /
taptaṃ vāsukināmnā vai kṣetrametad bhaviṣyati /59

neme tvamasya kṣetrasya munīnāmagraṇīrbhava /
pālanīyaṃ tvayā kṣetraṃ vacanānme tapodhana /60

11.54 Those blessed men, who see no difference between Gaṅgā (the Ganges river) and Gaurī (Pārvatī) and between Śaṅkara (Śiva) and Kṛṣṇa (Viṣṇu), are undoubtedly accomplished.

11.55 Hearing those words of Nemi, Lord Paśupati (Hari) was very happy and stood in front of the munis.

11.56 O Jaimini, the greatest muni, listen to my words. Then the satisfied Lord Paśupati spoke to the muni.

Śri Paśupati said:

11.57-58 O Nemi, the best muni, I am pleased with you. And I will tell you; each of those places where I wandered, drank water, slept and stayed in the form of a deer in the Śleṣmāntaka forest has become my shrine, O best Brahman.

11.59 A long time ago, in this very Śleṣmāntaka forest, Vāsuki performed a *tapas* or *tapasyā* (penance). So this place will be named Vāsuki.

11.60 O Nemi, you become the leader of all the munis in this land. And, this land should be protected by you according to my words, O *Tapodhana* (rich in penance).

mārkaṇḍeya uvāca
tataḥ prabhṛti tajjātaṃ kṣetraṃ nepālasaṃjñakam /

neminā muninā yasmāt pālitaṃ punyakarmaṇā /61
kṣetraṃ himavataḥ kukṣāvato nepālasaṃjñakam /

tato nāradapradyumnasahito madhusūdanaḥ /62
yuktaḥ samastairmunibhiḥ sūryaketunṛpeṇa ca /
ājñāṃ paśupaterlabdhvā draṣṭuṃ guhyeśvarīṃ yayau /63

dṛṣṭvā guhyeśvarīṃ devīṃ gokarṇeśaṃ vilokya ca /
mahotsāhena sahito mṛgendraśikharaṃ yayau /64
vāgamatīprabhave snātvā datvā dānānyanekaśaḥ /
mahendrasyālayamiva sūryaketorgṛhaṃ yayau /65

sūryaketurdadau kanyāṃ vidhinā nāradānvitaḥ /
pradyumnāya mahābhāgastadā candrāvatīṃ śubhām /66

Mārkaṇḍeya said:
Since then that land has been named Nepāla (Nepal).

11.61 Because this land in the lap of the Himalayas was protected by the muni Nemi with pious deeds, it was named Nepāla (lit. 'protected by Ne[mi]').

11.62-63 Then Madhusūdana (Kṛṣṇa), accompanied by Nārada and Pradyumna and by all the munis and King Sūryaketu, (and) receiving permission from Paśupati, went to pay homage to Guhyeśvarī.

11.64-65 After paying visit to Guhyeśvarī Devī, and seeing Gokarṇeśvara as well, he went to Mṛgendraśikhara with great enthusiasm. Bathing at the origin of the Vāgmatī, and giving numerous gifts, he went to the palace of Sūryaketu, which looked like the palace of Indra.

11.66 Sūryaketu, the blessed one, accompanied by Nārada, gave his beautiful daughter Candrāvatī to Pradyumna according to the appropriate rituals.

Note on 11.61: The word Nepāla, one word, has two morphemes *Ne* standing for Nemi, and *pāla* meaning 'protection, or support.' There are many other interpretations of the word Nepāla, e. g., *Nīpālaya,* a Sanskrit word, meaning a 'low-lying land' referring to the Kathmandu valley which was originally called Nepal. The non-Sanskrit interpretations of the word *Nepal* claim it to be etymologically related to a Tibetan word *Nepa,* meaning 'house of snow' or 'house of wool.'

devadundubhayo neduḥ puṣpavṛṣṭiḥ papāta ha /
mālyāmbarairvicitraiśca citrairābharaṇaistathā /67
pūjayāmāsa devendraṃ saputraṃ madhusūdanam /

nanartāpsaraso vṛndo nūpuradhvanibhistadā /68
gandharvāḥ prajagurgītaṃ kinnarāśca jagurmudā /
pravavāvānilaścāpi puṇyagandhavahaḥ śuciḥ /69

vadhūṃ candrāvatīṃ dṛṣṭvā candralekhāmivāparām /
tutoṣa bhagavān viṣṇurvismayotphullamānasaḥ /70

devī candrāvatī cāpi viśeṣakṛtabhūṣaṇā /
rarāja rājalakṣmīva pradyumnaṃ samupasthitā /71

jāmātaraṃ samāsādya pradyumnaṃ balināṃ varam /
tutoṣātiśayaṃ śrīmān sūryaketurnarādhipaḥ /72

haricandanaliptāṅga indranīlasamaprabhaḥ /
śaṅkhacakragadāpāṇirdevagandharvapūjitaḥ /73
munibhirvedaghośeṇa santuṣṭo lomaharṣaṇaḥ /
āruroha garutmantaṃ bhagavān madhusūdanaḥ /74

11.67 Then the divine kettledrums sounded. The rain of flowers fell. [And, the king] worshipped Kṛṣṇa, the God of gods, together with His son (Pradyumna) with garlands, clothes and wonderful ornaments.

11.68-69 Then a crowd of the Apsaras danced with the chiming sounds of anklets. The Gandharvas sang songs. The Kinnaras (a class of demigods) also sang happily. A pure wind blew carrying the fragrance of flowers.

11.70 Seeing the daughter-in-law as beautiful as the light of the moon, Lord Viṣṇu (Kṛṣṇa) was happy, his mind blooming with surprise.

11.71 Princess Candrāvatī, with special ornaments, looked like the [personified] prosperity of a king, standing close to Pradyumna.

11.72 Prosperous King Sūryaketu was very pleased to find Pradyumna, the strongest one, as his son-in-law.

11.73-74 His body smeared with sandal paste, and having the splendor of the sapphire, holding *śaṅkha* (conch), *cakra* (disc) and *gadā* (mace) in his hands, worshipped by the gods and the Gandharvas, pleased with the recitation of the Vedas by the munis and thrilled, Lord Kṛṣṇa climbed on Garuḍa.

devīṃ candrāvatīṃ cāpi rājaputrīṃ prabhāvatīm /
rathamāropayāmāsa pradyumnaḥ keśavājñayā /75

strīratnaiḥ sarvaratnaughaiḥ pūritaṃ rathamuttamam /
āruroha sa pradyumnaḥ kāmagaṃ hemanirmitam /76

sakuṭumbaḥ sūryaketuḥ kāmagaṃ keśavājñayā /
āruroha rathaṃ divyaṃ puṣpakaṃ dhanado yathā /77

utpapāta tadākāśamindranīlasamaprabhaṃ /
muninā sahito mārasaṃyuto harṣasaṃyuta /78

vilokya kṣetramatulaṃ vāgamatī saritām śubhām /
prahṛṣṭo bhagavān viṣṇuridaṃ vacanamabravīt /79

paśya dakṣiṇabhāgena mṛgaśṛṅgasya bhūbhṛtaḥ /80
candradīptitaṭaḥ puṇyaḥ sa me sthānaṃ bhaviṣyati /
siṃhavaktravapurbhūtvā sthito'haṃ yatra sarvadā /
pūjayiṣyanti lokāśca mama bhaktiparāyaṇāḥ /81
indreśvaraṃ pratiṣṭhāpya śakranadyāḥ śubhe taṭe /
cakāra bhagavānindro yatra yajñaṃ manoharam /82

11.75 Pradyumna put Queen Candrāvatī and Princess Prabhāvatī on a chariot by the order of Keśava (Kṛṣṇa).

11.76 Then Pradyumna climbed on the golden chariot, driven by desire, which was filled with the best women and all kinds of jewels.

11.77 Sūryaketu, with his family, climbed on the divine chariot, driven by desire, like Kubera on the Puṣpaka (an aircraft), by the order of Keśava.

11.78 Then the chariot with the splendor of the sapphire, carrying the muni (Nārada) and happy Pradyumna, took off into the sky.

11.79 Seeing the most beautiful land and Vāgmatī, the best among the rivers, happy Lord Viṣṇu said the following words:

11.80-82 Look toward the southern part of the Mṛgaśṛṅga mountain. The holy bank of the Candradīpti [river] will be my (special) place, where I will be always stationed in the form having the head of a lion (Nṛsiṃha). And, the people devoted to me, worship me [there]. [That is also the place] where Lord Indra installed Indreśvara on the beautiful bank of Śakra Nadī (Indrāvatī), and performed a beautiful sacrifice.

vāso me sarvadā ramyo dolāśikharamūrdhani /
śikharaṃ śreṣṭhamityeva kīrtayiṣyanti bhūtale /83
pūjayiṣyanti lokāśca suvyaktaṃ makaradhvaja /

brāhmaṇā bahavo'pyatra santi svādhyāyaśālinaḥ /84
sānnidhyaṃ sarvadā tatra sandhyākāle viśeṣataḥ /

paśya karkoṭakahradaṃ sarvauṣadhitale śubhe /
ramante yatra nāgendrā karkoṭakapurassarāḥ /85

vāgmatyā maṇimatyāśca saṃbhede lokapūjite /86
gacchāmītyuktamātreṇa bhūyāt pāpapraṇāśanam /

saṃbhede maṇimatyāśca garbhe yāvat kṛtaṃ padam /87
tāvat varṣaśataṃ svarge modate śivabhaktimān /

vāgmatyā maṇimatyāśca saṃbhede lokapūjite /88
snāyate satataṃ yastu puṇyavān kīrtyate sa tu /

tatsamīpe samudbhūtā rudradhāreti yocyate /89
kalpitā devadevena lokānugrahakāraṇāt /

11.83 My abode will always be on the top of the Dolā mountain. [People] will call it the best peak of the mountain in the world. O Makaradhvaja, people will worship my manifest form [there].

11.84 There are also many Brahmans studying the Vedas there. There is always a gathering [of the Brahmans] especially in the evenings.

11.85 Look at the Karkoṭaka lake at the foot of the Sarvauṣadhi mountain, where the great Nāgas (serpents) led by Karkoṭaka enjoy [living].

11.86 Even if one just says 'I will pay visit' to the place where Vāgmatī and Maṇimatī mingle--a place revered by people--one's sins are destroyed.

11.87 A devotee of Śiva will happily live in Heaven for as many years as the number of steps he takes to go to the place where Maṇimatī has originated.

11.88 [A man] will be called 'pious' who always takes a bath at the place revered by the people, where Vāgmatī and Maṇimatī have mingled.

11.89 Near there comes out a fountain, which is called *Rudradhārā* (Dhobi Khola) which was created by Lord Śiva out of compassion for the people.

bhuktimuktipradaṃ puṇyaṃ śivamāyopalakṣitam /90
rudradhārodayaṃ dṛṣṭvā sarvapāpaiḥ pramucyate /

gayāyā naimiṣad vā 'pi kurukṣetrācca puṣkarāt /91
snānaṃ daśaguṇaṃ jñeyaṃ maṇimatyāśca saṅgame /

vīrabhadrāsaṅgamaṃ ca paśya nārada sundaram /92
liṅgaṃ saṃsthāpitaṃ yatra svayaṃ hanumatā purā /
virāvataraṇe tīrthe bhadranadyāśca saṅgame /93
snāyate vidhinā yastu vīralokaṃ sa gacchati /

rāmāyaṇakathā 'pyatra kṛtā vālmīkinā purā /94

campānadīsaṅgamajaṃ tīrthaṃ pāpapraṇāśanam /
tilamādhavatīrthaṃ tu munibhiḥ kathitaṃ yataḥ /95
imāṃ manoharāṃ paśya manoharajalāṃ nadīm /
haṃsakāraṇḍavākirṇāṃ cakravākopaśobhitām /96

manoharāyā vāgmatyā madhye yā vartate mahī /
dharmabhūmiriyaṃ khyātā sadā dharmavivardhinī /97

11.90 Paying visit to the origin of Śivadhārā (Rudradhārā) bestowing the (worldly) enjoyment and (spiritual) salvation, regarded as a symbol of *māyā* (illusion) created by Śiva, one will be free from all sins.

11.91 An ablution at the confluence of the river Maṇimatī (and Vāgmatī) should be understood to give ten times more merit than the ones in Gayā, Naimiṣa, Kurukṣetra and Puṣkara.

11.92-93 O Nārada, please look at the beautiful confluence of Vīrabhadrā, where a *liṅga* was installed by Hanumān himself, a long time ago. One who bathes according to the rule at the Vīrāvataraṇa *tīrtha* (sacred place) and at the confluence of the river Bhadrā, will go to Vīraloka (world of the brave).

11.94 Here Vālmīki wrote the story of the *Rāmāyaṇa* long ago.

11.95-96 The *tīrtha* (sacred place) at the confluence of the river Campa is a destroyer of sin since it was called *Tilamādhava tīrtha* by the munis. Look at this river Manoharā here with clean water, and crowded with geese, ducks, and beautified by ruddy ducks.

11.97 The land lying between the rivers Manoharā and Vāgmatī is called *Dharma-bhūmi* (sacred land), always augmenting one's *dharma* (piety).

imāṃ puṇyajalāṃ paśya mahāpatakanāśinīm /
vāgmatīṃ saritāṃ śreṣṭhāṃ mahādevamukhodbhavām /98

vāgamatī saritāṃ śreṣṭhā yatrakutrāvagāhyate /
tatra tatra phalaṃ vidyād vājapeyāśvamedhayoḥ /99

manoharāyā vāgmatyāḥ saṅgamaṃ paśya sundaram /
yatra snānena manujo brahmalokaṃ sa gacchati /100

nadīṃ viṣṇupadīṃ paśya phenormidhavalāṃ śubhām /
yatra snānena manujo viṣṇulokaṃ prapaśyati /101

vāgmatyā viṇumatyāśca madhye yā vartate mahī /
siddhibhūmistu sā proktā tatra pāpaṃ na vidyate /102

pulahāśramamūle tu rudramatyāśca saṅgame /
aryamā tuṣyate tatra sūryalokaṃ sa gacchati /103

viṣṇupadyāstaṭe tīrthe paśya ṭaṅkeśvaraṃ vibhum /
vāgmatyā viṣṇumatyāśca sambhedamatipuṇyadam /104

11.98 Look at this river Vāgmatī here with holy water, destroyer of great sins, the best of the rivers, coming out of the mouth of Lord Śiva.

11.99 If one dips oneself in the water of Vāgmatī at any point, one will gain the rewards of performing the *Vājapeya* and *Aśvamedha* sacrifices.

11.100 Look at the beautiful confluence of Manoharā and Vāgmatī, bathing in which a man will go to the *Brahmaloka* (the world of Brahmā).

11.101 Look at the gracious river Viṣṇumatī with the white foam [in the water], bathing in which a man will witness the *Viṣṇuloka* (world of Viṣṇu).

11.102 The land that lies between Vāgmatī and Viṣṇumatī is called *Siddhibhūmi* (the land of perfection). There is no sin there.

11.103 [If one bathes] below the hermitage of Pulaha (a muni) at the confluence of Rudramatī, Aryamā (Sun-god) will be pleased, and then one will go to the *Sūryaloka* (the world of Sun-god).

11.104 Look at Tankeśvara at the holy shrine on the bank of Viṣṇumatī. The confluence of Vāgmatī and Viṣṇumatī is a bestower of great religious merit.

yatra liṅgāni pañcāpi vartante makaradhvajaḥ /
pañcaliṅgāhvayaṃ tīrthaṃ nāma tasya pratiṣṭhitam /105

pañcaliṅgāhvaye tīrthe saṅgame snānamācaret /
na tasya vartate dehe pāpaṃ putra kadācana /106

vāgmatyā viṣṇumatyāśca saṅgame sumanohare /
purātra hariṇā chinno jānuḥ satyā harārthataḥ /107
asmin pīṭhe ye japanti kṛtārthāste na saṃśayaḥ /

sarvauṣadhigireścaiva dakṣiṇe girigahvare /108
tatrāpi ca mamāvāso bhavitā makaradhvajaḥ /

kṣetrapālaprabhāveṇa gopitaṃ lokadurgamam /109
sugamaṃ cāpi tatraikaṃ bhaviṣyati jhaṣadhvaja /

paśya tvaddhastanihataṃ virādhaṃ kacchapāsuram /110
kūrmaparvatamityevaṃ kīrtayiṣyanti mānavāḥ /

11.105 O Makaradhvaja (Pradyumna), the place where there are five *liṅgas* is called Pañcalinga (Pachali)*tīrtha* .

11.106 O son, if anyone bathes in the confluence at the holy place called Pañcalinga, he will never have any sin on his body.

11.107 A long time ago Viṣṇu had, out of love for Śiva, chopped the knee [from the dead body of] Satī at the beautiful confluence of Vāgmatī and Viṣṇumati. Those who perform *japa* (soft recitation of prayers) there will be accomplished. There is no doubt about that.

11.108 O Pradyumna, there will also be an abode of mine in a mountain cave on the south of the Sarvauṣadhi mountain.

11.109 There will also be a place protected by *Kṣetrapāla* (protector of an area), which will be both easy and hard for the people to approach, O Pradyumna.

11.110 Look at Virādha, the Kacchapāsura, killed by you with your own hand. People will call it the Kūrma (turtle) mountain.

Note on 11.107: The story is that Śiva was carrying the dead body of his wife Satī all over the universe. Then different parts of Satī's body dropped at different places on earth making each place a holy shrine.

paritastasya śailasya prabhāvādasurāt tathā /111
śasyavṛddhirviśeṣeṇa bhaviṣyati na saṃśayaḥ /

asmin kūrmagirau puṇye puṇyakṛdbhirniṣevite /112
yatra yatra sthitaṃ toyaṃ tīrthaṃ tatra bhaviṣyati /

kacchapācalamūle hi vāgmatyā jalasaṅgame /113
paścimaṃ taṭamāsādya snātvā kāmaphalaṃ labhet /

asya kūrmagirermūle vāgmatyā paścimena tu /114
bhaviṣyati jalādantargaṇeśo lokapūjitaḥ /

tatrāpi ca mama sthānaṃ durvijñeyaṃ bhaviṣyati /115
snānādapi ca vāgmatyāṃ jāyate puṇyavān naraḥ /

bhinnasetutaṭe ramye parvate candanāgirau /116
viṣṇutīrthamiti khyātaṃ sthānaṃ mama bhaviṣyati /

mīnacakrahrade puṇye purato mama sambhavaḥ /117
dvādaśyāṃ snānamātreṇa mama loke mahīyate /

11.111 Around that mountain, there will be plenty of crops because of the impact of that mountain, and the influence of that Asura (demon).

11.112 In this holy Kūrmagiri (the turtle mountain) inhabited by pious people, wherever there is water there will be a holy place.

11.113 Visiting the western bank of the confluence of Vāgmatī at the bottom of the Kacchapa (turtle) mountain, one will have one's own wishes fulfilled.

11.114 At the bottom of the Kūrma mountain, on the west of the river Vāgmatī, there will be Gaṇeśa inside the water (Jalavināyaka?), worshipped by the people.

11.115 There will also be a place of mine which will be hardly known. Bathing [there and?] in Vāgmatī, a man will earn religious merits.

11.116 On the beautiful Candanā mountain on the side of which the dam was broken, there will be a place of mine known as Viṣṇutīrtha.

11.117 I was born a long time ago in the holy lake called Mīnacakra. One will be respected in my world (Vaikuṇṭha) if one bathes [there] on the twelfth day of the lunar calendar.

pativratāsu nārīṣu brāhmaṇe vedapārage /118
mama kṣetre ca yaddattaṃ tadakṣayamiti smṛtaṃ /

canadnāgirimūle tu paśya tīrthaṃ prakāmadaṃ /119
atra putra mahādevyā svayaṃ ghṛṣṭaṃ ca candanam /

suprabhābhavanaṃ bhagnaṃ nānāratnaprabhāyutam /120
hatāvaśeṣāstvasurā gatavanto rasātalam /

ityuktvā bhagavān viṣṇuḥ sagaṇo devapūjitaḥ / 121
garuḍādavatīrṇo'bhūt kṣetre paramadulabhe /

iti śrīskandapurāṇe himavatkhaṇḍe nepāla-māhātmye
ekādaśo'dhyāyaḥ //11//

11.118 The [merit] of the charity given to the women loyal to their husbands, the Brahmans expert in the Vedas, or the charity given at my holy place is said to be imperishable.

11.119 Look at the holy shrine, granting affluence, at the bottom of the Candanā mountain, where, O my son, Mahādevī herself ground the paste of the sandalwood.

11.120 The palace of Suprabhā, with the splendour of various precious stones, was torn down. The Asuras who remained to be killed went down to the Rasātala (one of the seven underworlds).

11.121 Having said this, Lord Viṣṇu (Kṛṣṇa) accompanied by his troops and worshipped by gods, alighted down from Garuḍa onto the holy land that is extremely difficult [for the people] to reach.

Thus ends the eleventh chapter in the *Nepāla-māhātmya* in *Himavatkhaṇḍa* of the *Skandapurāṇa*.

Chapter Twelve
Victory of Pradyumna

mārkaṇḍeya uvāca
tato'tituṣṭo govindaḥ saputro munisaṃyutaḥ /
liṅgaṃ saṃsthāpayāmāsa gopāleśvaramuttamam /1

pradyumnaścā 'pi santuṣṭaḥ pitṛbhaktisamanvitaḥ /
śivanārāyṇanāmnā sthāpayāmāsa yatnataḥ /2

kṛṣṇena sthāpitaṃ liṅgaṃ gopāleśvaramuttamam /
ye drakṣanti narā bhāgyāste kṛtārthā na saṃśayaḥ /3

pradyumnasthāpitāṃ viṣṇumūrtiṃ drakṣanti ye narāḥ /
ihaloke sukhaṃ sthitvā yānti te paramāṃ gatiṃ /4

nepāle durlabhe kṣetre kṛṣṇena sthāpitaṃ svayam /
gopāleśvaranāmānaṃ ye drakṣanti kalau yuge /5
teṣāṃ tuṣṭo muraripurviṣṇulokaṃ prayacchati /
saṃsthāpya liṅgaṃ govindo nāradaṃ vākyamabravīt /6

Mārkaṇḍeya said:

12.1 Then, very happy Govinda (Kṛṣṇa), together with his son and the muni (Nārada), installed the best *liṅga*, Gopāleśvara.

12.2 Pradyumna, also pleased and in devotion to his own father, installed carefully [a *liṅga*] named Śiva-nārāyaṇa.

12.3 Those people who pay visit to the best *liṅga*, Gopāleśvara installed by Lord Kṛṣṇa, will be fortunate and accomplished. There is no doubt about it.

12.4 The people, who pay visit to the image of Viṣṇu, installed by Pradyumna, will live happily in this world, and will achieve the ultimate position (freedom from the cycle of birth and death).

12.5-6 Lord Viṣṇu, pleased with those people, will allow them in the *Vaikuṇṭhaloka* (abode of Viṣṇu)—the people who, in the *kali yuga* (iron age), pay visit to [the *liṅga* named] Gopāleśvara installed by Lord Kṛṣṇa himself in Nepal, a rare holy land. After installing the *liṅga* , Govinda (Kṛṣṇa) said to Nārada the following words:

gaccha dvārāvatīṃ vipra vegena mahatā punaḥ /
pradyumnavijayaḥ śīghramugrasenāya kathyatām /7

śvetakāyāmahaṃ gatvā saputro dhātṛnandana /
kariṣyāmi ca rājānaṃ sūryaketuṃ madāśrayam /8

mārkaṇḍeya uvāca
iti mādhavavākyānte nārado dvārakāṃ yayau /
gatvā ca kathayāmāsa rājñe sarvaṃ viśeṣataḥ /9
ādideśa tato rājā puraśobhā vidhīyatām /

rukmiṇyapi tadā śrutvā sutasya jayamuttamam /10
āhūya ca sakhīḥ sarvā harṣād vacanamabravīt /

mahendradamanaṃ hatvā durjayaṃ devakaṇṭakam /11
prabhāvatīmupādāya daityasya bhaginīṃ śubhām /
sūryaketoḥ sutāṃ ramyāṃ nāmnā candrāvatīṃ śubhām /12
gṛhītvā hi samāyāti pradyumnastanayo mama /

pradyumnaṃ yadi drakṣyāmi mṛtyorāsyādupāgatam /13
kriyatāṃ maṅgalaṃ tasmāt sarvābhirvacanānmama /

12.7 O Brahman, please go again at a great speed to Dvārakā, and tell Ugrasena about Pradyumna's victory.

12.8 O son of Brahmā, I will go to Śvetakā with my son; and I will make Sūryaketu, staying at my refuge, the king [of Śvetakā again].

Mārkaṇḍeya said:
12.9 When Kṛṣṇa said so, Nārada went to Dvārakā. Going there, he told all the story to the king in particular. Then the king ordered: Let the city be decorated.

12.10 Rukmiṇī also, hearing about the first-rate victory of her son, invited all of her friends, and said the following words in happiness:

12.11-12 Killing Mahendradamana, the invincible trouble of the gods, and bringing Prabhāvatī, the beautiful sister of the Daitya and Candrāvatī, daughter of Sūryaketu, my son Pradyumna is coming [back].

12.13 If I see Pradyumna, returning right from the mouth of Death, then you all should prepare auspicious [things] according to my order.

atha tā maṅgalaṃ cakrū rukmiṇīvacanāt tadā /14
gṛhītapūrṇakalaśāstasthuḥ paṅkajalocanāḥ /
dīpadrumakarāḥ kāścit kāścit dhūpakarāstathā /15
citramālyāmbaradharā vilolāyatalocanāḥ /
raktabhājanahastāśca sthitāḥ kāścid varāṅganāḥ /16

dvārakāvāsinaḥ sarve viṣeṣakṛtabhūṣaṇāḥ /
saputraṃ keśavaṃ draṣṭuṃ niryayurmālyadhāriṇaḥ /17

nānāvāditranirghoṣaiḥ kampayanto vasundharām /
niryayuryādavāḥ sarve balabhadrapurogamāḥ /18
tasthuḥ sarve puradvāri kṛṣṇāgamanakāmukāḥ /

mādhavo'pi tataḥ śighraṃ sūryaketusamanvitaḥ /19
saputraḥ prayayau śighraṃ śvetakāṃ nagarīṃ śubhāṃ /
avatīrṇaḥ puradvāri sagaṇo madhusūdanaḥ /20

āgataṃ mādhavaṃ śrutvā haṃsadhvajamahīpatiḥ /
pratyudyamya cādareṇa saparyāpātrasṃyutaḥ /21
pūjayitvā yathānyāyaṃ govindaṃ bhūpatistadā /
kṛtāñjalipuṭo bhūtvā vacanaṃ nijagāda ha /22

12.14-16 So the ladies prepared auspicious [things] according to the order of Rukmiṇī. The lotus-eyed ladies stood with fully filled pitchers. Some of them made lamps on the trees, others took incense in hand. Certain ladies with moving eyes stood [to welcome Pradyumna] with colorful garlands, and still others with red pots in hand.

12.17 All the inhabitants of Dvārakā, wearing special ornaments and garlands, [waited] to see Kṛṣṇa with his son.

12.18 All the Yādavas, led by Balabhadra, came out shaking the earth with the sound of numerous musical instruments. All of them stood at the gate of the city, wishing for the arrival of Kṛṣṇa.

12.19-20 Kṛṣṇa [on the other hand], together with Sūryaketu, and his son (Pradyumna), went quickly to the beautiful city Śvetakā, and arrived at the entrance of the city accompanied by his entourage.

12.21-22 Hearing that Lord Kṛṣṇa had arrived, Haṃsadhvaja, went with respect to welcome (Kṛṣṇa) with the utensils of worship, and worshipping Kṛṣṇa according to the rules, folded his hands and said the following words:

haṃsadhvaja uvāca
saphalaṃ janma govinda tava darśanato mama /
praviśyatāṃ purī śīghraṃ pavitrīkuru me gṛham /23

dāso'haṃ tava govinda kṛpāṃ kuru dayānidhe /
adya viśramya gantāsi prabhāte dvārakāṃ purīm /24

ajeyaḥ suranāthena mahedradamano'suraḥ /
tava prasādād govinda pradyumnena yato hataḥ /25

sūryaketurayaṃ dhanyaḥ sambandhī yasya mādhavaḥ /
iyaṃ prabhāvatī devī devī candrāvatī tathā /26

antaḥpuraṃ praviśyāśu satkāraṃ labhatāmiti /
ājñāpaya hṛṣīkeśa kiṃ karomi tava prabho /27

iti tasya vacaḥ śrutvā govindaḥ prāha taṃ nṛpam /

śrīgovinda uvāca
sādhu sādhu nṛpaśreṣṭha haṃsadhvaja mahīpate /28
śrūyatāṃ nṛpaśārdūla yadarthamahamāgataḥ /

Haṃsadhvaja said:

12.23 O Govinda, my life has become fruitful because I have met you. Enter into the city, and please purify my house [by your presence].

12.24 O Govinda, I am your servant. O Ocean of compassion, please do favor me. Taking rest today, you will go to Dvārakā city [tomorrow] morning.

12.25 The Asura (demon) Mahendradamana was undefeatable even by Indra. It was because of your grace that he was killed by Pradyumna.

12.26 Blessed is King Sūryaketu whose relative is Kṛṣṇa himself, and so are Queen Prabhāvatī and Queen Candrāvatī.

12.27 Please enter into the city, and accept [my] hospitality. O lord Hṛṣīkeśa, please order what I should do for you.

Hearing his words as such, Govinda spoke to the king.

Śrī Kṛṣṇa said:

12.28 Bravo! Bravo! King Haṃsadhvaja, the best of the kings. Listen, O best king, [to the reason] why I have come [here].

sūryaketuśca saṃbandhī madbhakto narasattamaḥ /29
tvayā'sya sakalaṃ rājyaṃ hṛtaṃ bāhubalena ca /
tadasmai dīyatāṃ rājyaṃ haṃsadhvajamahīpate /30
mama vākyānmahīpāla nātra kāryā vicāraṇā /
datvā'smai śvetakārājyaṃ mithilāṃ vraja bhūpate /31
govindavacanaṃ śrutvā prāha haṃsadhvajo nṛpaḥ /

haṃsadhvaja uvāca
dhanyo'haṃ kṛtakṛtyo'haṃ saphalaṃ jīvanaṃ mama /32
śarīramarthaṃ prāṇāśca bhavate vinivedaye /

sūryaketunṛpāyāsmai śvetakā dīyate mayā /33
pavitrīkuru madgehaṃ sarvathā garuḍadhvaja /

mārkaṇḍeya uvāca
tato'titusṭo govindo haṃsadhvajanṛpālayam /
praviveśa mahābāhuḥ sūryaketusamanvitaḥ /34

svarṇasiṃhāsane ramye niviṣṭaṃ madhusūdanam /35
nṛpatiḥ pūjayāmāsa nānāratnairudāradhīḥ /
sūryaketunṛpāyāpi śvetakāṃ pradadau nṛpaḥ /36

12.29-31 My relative (father of daughter-in-law) Sūryaketu is my devotee, and a very good man. You usurped his kingdom by the strength of your arms. So O King Haṃsadhvaja, give it [back] to him according to my words, and have no second thoughts about it. O king, give him this kingdom and go [back] to Mithilā. Hearing the words of Govinda, King Haṃsadhvaja spoke.

Haṃsadhvaja said:
12.32 I am blessed; I am accomplished; my life is fruitful; I will surrender my body, wealth and even my life to you.

12.33 I will give Śvetakā to King Sūryaketu. Please purify my house by all means, O Lord Kṛṣṇa.

Mārkaṇḍeya said:
12.34 Then, extremely pleased, Kṛṣṇa, with great arms, entered into the palace of King Haṃsadhvaja together with Sūryaketu.

12.35-36 The generous king worshipped Kṛṣṇa, seated on a beautiful golden throne. And, he also gave Śvetakā to King Sūryaketu.

anujñāṃ prāpya govindāt tato haṃsadhvajo nṛpaḥ /
mithilāṃ prayayau dhīmān sagaṇaḥ saparicchadaḥ /37

sūryaketustato labdhvā rājyaṃ govindatejasā /
mene kṛtārthamātmānaṃ paramānandasaṃyutaḥ /38
pūjayāmāsa govindaṃ mahāvibhavavistaraiḥ /
praṇamya daṇḍavad bhūmau kṛtāñjalipuṭo'bravīt / 39

sūryaketuruvāca
tvayā nāthena govinda rājyaṃ paramadurlabham /
mayā labdhaṃ prayatnena kīrtiḥ paramadurlabhā /40

nāthavanto vayaṃ jātā tvayā nāthena mādhava /
idānīm na yamasyāpi bhayamasti mama prabho /41
atha viśrāmyatāṃ nātha gehe me madhusūdana /
prātargantāsi nagarīṃ dvārakāṃ saha bāndhavaiḥ /42
pavitraṃ kuru me vīra śiraścaraṇareṇunā /
dāse kṛpāṃ kuru sadā bhaktavatsala mādhava /43

ityākarṇya vacastasya bhūpatermadhusūdanaḥ /
jagāda vacanaṃ bhūyo meghagambhīrayā girā /44

12.37 Receiving the order from Kṛṣṇa, King Haṃsadhvaja then went back to Mithilā with his troops and family.

12.38-39 Then, Sūryaketu, obtaining his kingdom back by the power of Kṛṣṇa, thought of himself as accomplished; and with [a sense of] great satisfaction, he worshipped Kṛṣṇa with elaborate provisions, and greeting him by falling prostrate on the ground like a stick, and with folded hands, he spoke.

Sūryaketu said:
12.40 Because of you, O Govinda, I received my kingdom back, though it was difficult. I also achieved fame that was hard to achieve.

12.41-43 O Mādhava (Kṛṣṇa), because of you, the savior, we are protected. At the moment, O Lord, there is no fear even from Yama (god of death) for me. So, please take rest in my house, O Lord. Tomorrow morning, you will go to the Dvārakā city with your relatives. Please purify my head with the dust of your feet, O Brave Lord. O Mādhava, lover of devotees, have always compassion for your servant.

12.44 Hearing the words of the king, Madhusūdana (Kṛṣṇa) spoke again with the voice as deep as the roaring of the clouds.

śrīkṛṣṇa uvāca
sādhu sādhu mahābhāga sūryaketumahīpate /
madbhakto'si kṛtajño'si dhanyo'si balavānasi /45

ihaloke sukhaṃ bhuktvā mahāvibhavavistaraiḥ /
saśarīro divaṃ gantā bhavānante na saṃśayaḥ /46

sūryaketustatastuṣṭo nānāratnairmanoharaiḥ /
pūjayāmāsa govindaṃ pradyumnaṃ ca viśeṣataḥ /47

prabhavatyai dadau rājā divyāni vasanāni ca /
ratnāni ca vicitrāṇi dāsīśca samalaṅkṛtāḥ /48

candrāvatyai mahārhāṇi vasanābharaṇāni ca /
niṣkakoṭīḥ śataṃ dāsīḥ pradadau bhūpasattamaḥ /49

sūryaketumahīpālapūjitaṃ garuḍadhvajam /
pūjayāmāsuratyuccairyādavā jātavismayāḥ /50

tataḥ saputraḥ purakāminīkarairvimuktamandārarajoruṇacchaviḥ /
janārdano dānavadarpasūdano manoramāṃ dvāravatīṃ viveśa hi /51

Śrī Kṛṣṇa said:

12.45 Bravo! Bravo! King Sūryaketu, the blessed one. You are my devotee, you are grateful, you are fortunate, and you are strong.

12.46 You will enjoy the pleasure of this world with all kinds of riches and, at the end, you will undoubtedly go to Heaven with this very same body.

12.47 Then, Sūryaketu was happy, and worshipped Govinda (Kṛṣṇa) and Pradyumna in particular with various kinds of beautiful jewels.

12.48-49 The king gave beautiful dresses, wonderful jewels and decorated maids to Prabhāvatī. The best king also gave very expensive dresses, ornaments, ten million golden coins, and one hundred maids to Candrāvatī.

12.50 Then the Yādavas, with great amazement, worshipped Kṛṣṇa who was [earlier] worshipped by king Sūryaketu.

12.51 Then Kṛṣṇa, destroyer of the arrogance of the Dānavas, together with his son, entered into the beautiful city of Dvārakā, while his splendor was reddened by the pollen of the *mandāra* flower thrown by the hands of the women of the city.

mārkaṇḍeya uvāca
yaḥ paṭhet prayato nityaṃ pradyumnavijayaṃ śubham /
naśyanti ripavastasya saṅgrāme jayamāpnuyāt /52
vidyārthī labhate vidyāṃ dhanārthī dhanamapnuyāt /
kanyārthī labhate kanyāmaputraḥ putramāpnuyāt /53

pradyumnavijayaṃ ramyaṃ kṣatriyo yaḥ śṛṇoti ca /
ripūn sarvān vinirjitya mahārājo bhavediha /54

pradyumnavijayaṃ ramyaṃ yo vaiśyaḥ śṛṇuyācchubham /
dhanadhānyasamṛddhaḥ syādante yāti parāṃ gatim /55

śudraḥ śṛṇoti ced bhaktyā pradyumanavijayaṃ śubham /
ihaloke sukhaṃ bhuktvā 'pyante yāti parāṃ gatiṃ /56

pradyumnavijayaṃ śrutvā gurviṇī janayet sutam /
yaṃ yaṃ prārthayate kāmaṃ taṃ taṃ kāmamavāpnuyāt /57

hṛtarājyena bhūpena śrotavyaṃ ca viśeṣataḥ /
alabhyaṃ labhate rājyaṃ nā'tra kāryā vicāraṇā /58

Mārkaṇḍeya said:
12.52-53 He, who regularly reads this auspicious [story of the] victory of Pradyumna, will have his enemies destroyed; and he will gain victory in war. A seeker of knowledge will gain knowledge; a seeker of wealth will gain wealth; a seeker of a bride will find a bride; a seeker of a son will have a son.

12.54 If a Kṣatriya will listen to the 'Victory of Pradyumna', he will defeat his enemies, and will be a great king.

12.55 If a Vaiśya will listen to the auspicious and beautiful 'Victory of Pradyumna', he will be wealthy of riches and grains, and will achieve the ultimate position (freedom from the cycle of birth and death) at the end of life.

12.56 If a Śūdra listens to the auspicious 'Victory of Pradyumna' with devotion, he will enjoy comfort in this world, and achieve salvation at the end.

12.57 A pregnant woman, listening to the 'Victory of Pradyumna', will bear a son. Whoever wants whatever wish [to be fulfilled], he will have it.

12.58 A king who has lost his kingdom should particularly listen [to the Victory of Pradyumna]. He will regain even the irretrievable kingdom. One should not have any doubt about it.

śrāddhakāle paṭhed yastu pradyumnavijayaṃ śubham /
pitarastasya tṛpyanti śaradāmayutaṃ punaḥ /59

iti śrīskandapurāṇe himavatkhaṇḍe nepāla-māhātmye
pradyumnavijayo nāma dvādaśo'dhyāyaḥ //12//

12.59 If one reads the auspicious 'Victory of Pradyumna' at the time of *Śrāddha* (annual oblation to deceased ancestors), he will have his ancestors satisfied for ten thousand years.

Thus ends the twelfth chapter
named the "Victory of Pradyumna" in the *Nepāla-māhātmya*
in *Himavatkhaṇḍa* of the *Skandapurāṇa*.

Chapter Thirteen
Candramā Abducts His Teachers Wife

jaiminiruvāca
tapodhana muniśreṣṭha tvadvaktrāmbujanirgatam /
pradyumnavijayaṃ śrutvā na tṛptimadhiyāmyaham /1

nepāle durlabhe kṣetre yānyanyāni tapodhana /
tāni liṅgāni kathaya śrotumicchā prajāyate /2

mārkaṇḍeya uvāca
santi liṅgānyanekāni nepāle kṣetrasattame /
somaliṅgasamaṃ liṅgaṃ na bhūtaṃ na bhaviṣyati /3

someśvaraṃ kṛtayuge tretāyāṃ somanāthakam /
somaśambhuṃ dvāpare hi somaliṅgaṃ kalau yuge /4
yuge yuge nāma tasya vadanti munayo dvija /
guptaṃ mune somaliṅgaṃ na sarvo vetti tattvataḥ /5

Jaimini said:

13.1 O *Tapodhana* (rich in penance), O best muni, I am not very satisfied even after hearing the story of the Victory of Pradyumna that came out of your lotus-mouth.

13.2 O *Tapodhana* , please tell me about all the *liṅgas* which are there in the rare holy land of Nepal. I have a desire to hear [about them].

Mārkaṇḍeya said:

13.3 There are numerous *liṅgas* in Nepal, the holiest land. However, there was neither in the past nor will there be in the future a *liṅga* like *Somaliṅga.*

13.4-5 [The *liṅga*] was called "Someśvara" in the *Kṛta (Satya) yuga*, "Somanātha" in *Tretā yuga*, "Somaśambhu" in *Dvāpara yuga*, and "Somaliṅga" in *Kali yuga*. O Brahman, the munis called it by different names in different ages. O muni, *Somaliṅga* is a secret. No man knows all [about it].

Note on 13.4-4: *Yuga* is an age of the world. The *yugas* are four: *Kṛta (Satya), Tretā, Dvāpara* and *Kali*. The duration of *Kṛta yuga* is 1,728,000 years (of men); the duration of the *Tretā yuga* is 1,296,000; the duration of *Dvāpara yuga* is 864,000 and that of *Kali yuga* is 432,000 years. The four *yugas* together comprise 4,320,000 years of men which is equal to one *Mahāyuga*. See also the Glossary at the end of the book.

jaiminiruvāca
someśvarasamutpattiṃ brahman kathaya me puraḥ /
śraddhā me mahatī tasmin somaliṅge dvijottama /6

mārkaṇḍeya uvāca
śṛṇu sāvahito vatsa someśvarasamudbhavam /
yasya śravaṇamātreṇa naro mucyeta pātakāt /7

oṣadhīnāmadhipatiḥ purā kṛtayuge mune /
somo babhūva rājendraḥ sarvavidyāviśāradaḥ /8
vaśaṃ cakāra trailokyaṃ nijabāhubalena ca /
ekadā gurumāhūya candramā baladarpitaḥ /9
praśrayāvanato bhūtvā vacanaṃ cedamabravīt /

candramā uvāca
bṛhaspate dvijaśreṣṭha śrūyatāṃ vacanaṃ mama /10
rājasūyena yajñena yaṣṭumicchāmi sarvathā /
māṃ yājaya guro bhaktaṃ śaraṇaṃ tvāmupāgatam /11

śrutvā candramaso vākyaṃ vācaspatiruvāca ha /

Jaimini said:

13.6 O Brahman, please relate the [story of the] origin of Someśvara before me. O best Brahman, I have a great respect for the *Somaliṅga*.

Mārkaṇḍeya said:

13.7 Listen attentively, O son, to the origin of Someśvara, by whose remembrance alone a man will be free from sins.

13.8 O muni. a long time ago, in the *Kṛta (satya)* age, Soma (Moon), the lord of the plants, became the best king, well-versed in all the branches of science.

13.9 By the strength of his arms, he brought all the three worlds under his control. Once Candramā (Soma [Moon]), arrogant of his power, invited his guru (Bṛhaspati) and spoke to him the following words:

Candramā said:

13.10-11 O Bṛhaspati, the best Brahman, please listen to my words. I want to perform the *Rājasūya* sacrifice. Please allow me, your devotee coming to you for refuge, to perform the sacrifice, O Guru.

Hearing the words of Candramā, Vācaspati (Bṛhaspati) spoke.

bṛhaspatiruvāca
rājasūyasamo yajño kaścinnānyo'sti niścitam /12
rājasūyena yajñena na yaṣṭavyaṃ tvayā vibho /

rājasūye mahāvighnā jetavyā sakalā mahī /13
kartā duḥkhamavāpnoti yājako'pi tato'dhikam /
ata eva kalānātha rājasūyo bhayāvahaḥ /14
tasmāt tvayā na yaṣṭavyaṃ rājasūyena sarvathā /

śrutvā vākyaṃ guroḥ somaḥ punaḥ provāca sādaram /15

soma uvāca
avaśyameva yaṣṭavyaṃ rājasūyena bho mayā /
tvatsahāyasya me nātha nāsādhyaṃ vidyate kvacit /16
tvadāśrayaṃ na māṃ muñca jiva me varado bhava /
bṛhaspatiḥ somavacaḥ śrutvā prāha kalānidhim /17

bṛhaspatiruvāca
evaṃ te niścayaḥ soma rājasūyakratuṃ śivam /
avaśyaṃ yājayiṣyāmi bhavantaṃ hi kalānidhe /18
nirjitya sakalāṃ pṛthvīṃ nānāratnānyupāhara /

Bṛhaspati said:
13.12 There is certainly no other sacrifice comparable to *Rājasūya*. You should not perform the *Rājasūya* sacrifice, O Lord.

13.13-14 There are great hindrances in *Rājasūya*. One has to conquer the whole world. The sacrificer will have troubles, and more troubled will be the sacrifice-priest. Therefore, O Kalānātha (Moon), the *Rājasūya* [sacrifice] is dreadful. And, therefore, you should not perform the *Rājasūya* by any means.

13.15 Hearing Bṛhaspati's words, Soma (Moon) spoke again respectfully:

Soma said:
13.16-17 I must certainly perform the *Rājasūya* sacrifice. For me, with your assistance, O Lord, nothing is impossible anywhere. Please do not desert me [as I am] taking refuge with you. O Bṛhaspati, please be a wish-giver to me. Hearing the words of Soma, Bṛhaspati spoke to him.

Bṛhaspati said:
13.18 O Soma, if such is your decision, O Kalānidhi (Moon), I will certainly make you perform the auspicious *Rājasūya*. Conquer the whole world, and bring all the jewels together.

mārkaṇḍeya uvāca
eka eva kalānātho rathenaikena kevalam /19
ekena dhanuṣā cā'pi jitvā ca sakalām mahīm /
tataḥ sumerunikaṭe yajñaśālām vidhāya ca /20
sambhāram kārayāmāsa nakṣatrāṇāmadhīśvaraḥ /

yāvanti yajñapātrāṇi sauvarṇāni cakāra hi /21
annānām parvatāṁścakre sumerusadṛśāṁstathā /

nānāvidhānām sūpānām nadya eva vinirmitāḥ /22
madhukulyā dugdhakulyāḥ sarpiḥkulyā vinirmitāḥ /
dadhikulyāstailakulyāḥ koṭiśo racitāstadā /23

āsanāni vicitrāṇi rāṅkavāstaraṇāni ca /

kambalānāmasaṅkhyātam nānādeśāhṛtam tathā /24
ājahāra tadā somo nijabāhubalena ca /

svāpabhūmiḥ pānabhūmirnānāratnairvinirmitā /25
tato bṛhaspatirdīkṣām kārayāmāsa tam vidhum /

evam mahāvidhe yajñe pravṛtte sarvadevatāḥ /26
ājagmuśca sapatnīkāḥ mahādevapurogamāḥ /

Mārkaṇḍeya said:

13.19-20 Then the Moon alone, with a single chariot, and with a single bow, conquered the entire world, and made a sacrifice-house near the Sumeru (Mt. Meru). And, the Lord of the stars (Moon) prepared the provisions.

13.21 He had all the utensils necessary for sacrifice made out of gold, and he also collected mountains of food-grains, like the Sumeru mountain itself.

13.22-23 Rivers of various kinds of soups were made. The canals of honey, canals of milk, canals of butter, canals of yogurt, and canals of oil were made.

13.24 Then Soma (Candramā) also brought innumerable blankets snatched by force of his arms from various nations.

13.25 Places to sleep and places to [eat and] drink were made out of various precious stones. Then Bṛhaspati initiated Candramā.

13.26 Thus, when the great sacrifice started, all the gods led by Mahādeva (Śiva) came with their wives.

hāhāhūhūprabhṛtayo gandharvāḥ samupāgatāḥ /27
vidyādharāḥ samāyātā apsarobhiḥ samanvitā /

āyātāśca nṛpāḥ sarve saptadvīpanivāsinaḥ /28
āgatāḥ munayaḥ sarve nānādeśanivāsinaḥ /
vaidikāstārkikā ye ca kāvyakoṣavidastathā /29
vaidyā jyotirvidaścā'pi sarva eva samāgatāḥ /
gāyakā nartakāścāpi vādakāśca samāgatāḥ /30
vārāṅganāḥ samāyātā bhikṣukāśca tathaiva ca /
dīyatāṃ bhujyatāṃ ceti śrūyate ninado mahān /31

śāstracarcā kāvyacarcā vedacarcā tathaiva ca /
purāṇānāṃ tathā carcā nānyacarcā hi vidyate /32

āgatebhyo dadau somo vāñchitādadhikaṃ dhanam /
tato nivartayāmāsa rājasūyaṃ kalānidhiḥ /33

tato'vabhṛthamārebhe nakṣatrāṇāmadhīśvaraḥ /
sauvarṇapūrṇakumbhaiśca nānāmantrābhimantritaiḥ /34
caturvedoktamantraiśca jayaghoṣairmanoharaiḥ /
nānāvāditranirghoṣaiḥ snānam cakre kalānidhiḥ /35

13.27 The Gandharvas including the Hāhās and Huhus came; so did the Vidyādharas accompanied by the Apsaras.

13.28-31 All the kings living in seven continents came; so did the munis living in different countries. All the Vaidikas (students of the Vedas), logicians, litterateurs, lexicographers, physicians and astronomers came. Singers, dancers, musicians, bar girls, and ascetics came. And, 'Give' and 'Eat' were the only words heard there.

13.32 There was discussion of sciences, discussion of poetry, and discussion of the Vedas. Likewise, there was discussion of the Purāṇas. There was no other discussion.

13.33 Soma gave the guests more wealth than they wanted. So Kalānidhi (Soma [Moon]) concluded the *Rājasūya* [sacrifice].

13.34-35 Then the lord of the stars (Soma) began the *avabhṛtha* (a bath at the end of a principal sacrifice for purification) with full golden pitchers, and with various *mantras* being chanted. Thus, Kalānidhi took a bath amidst the sound of the *mantras* quoted from the four Vedas, the beautiful utterance of 'Jaya' (Victory!) and the sound of various musical instruments.

snānānte candramāstārāṃ guroḥ patnīṃ manoharām /
vīkṣya kāmābhibhūto'bhūd bhāvino'rthasya gauravāt /36

tārā candramasaṃ vīkṣya netrānandakaraṃ śubham /
cakame gurukāmā ca cāñcalyaṃ srtīṣu sarvadā /37

mārkaṇḍeya uvāca
tato jagrāha tāṃ tārāṃ guroragre kalānidhiḥ /
svāgre gṛhītāṃ ramaṇīṃ vīkṣya prāha gurustadā /38

bṛhaspatiruvāca
rājsūyakratuṃ kṛtvā gurupatnyā viśeṣataḥ /
haraṇe rajanīnātha na te dharmabhayaṃ katham /39
lajjāmapi parityajya devabrāhamaṇasannidhau /

tena dharmavidhairvākyairvārito'pi kalānidiḥ /40
antaḥpuraṃ viveśātha tārayā varahārayā /
hāhākāro mahānāsīt triviṣṭapanivāsinām /41
reme tayā kalānāthaḥ kāmaśāstraviśāradaḥ /
jīvo'pi duḥkhasantaptaḥ suranāthaṃ jagāda hi /42

13.36 At the end of the bath, and because of the force of the inevitable Fate, Candramā became overwhelmed by Cupid at the sight of Tārā, the beautiful wife of Guru (Bṛhaspati).

13.37 Tārā, seeing Candramā who was eye-pleasing and handsome, desired [him] with heavy lust. There is always fickle-mindedness among the women.

Mārkaṇḍeya said:
13.38 Then Kalānidhi (Moon) held Tārā right in front of Bṛhaspati. Seeing his wife being held right in front, Bṛhaspati spoke:

Bṛhaspati said:
13.39 Having performed the *Rājasūya* sacrifice, O Candramā, how are you not afraid of *dharma* (proper conduct) in grabbing your guru's wife, giving up the sense of shame in front of gods and Brahmans?

13.40-42 Even though Kalānidhi (Candramā) was opposed by him (Bṛhaspati) with many words about propriety, he entered into the women's quarters with Tārā wearing a good pearl necklace. There was great grief among the dwellers of Heaven. But Kalānātha (Moon), expert in erotic science, enjoyed her (Tārā). And, Bṛhaspati, highly grieved, spoke to Indra.

devendra sarvadevasya niyantā 'si bhavān yataḥ /
purohitasya viprasya bhavadagre viśeṣataḥ /43
candreṇa hriyate patnī kiṃ vadāmi tavāgrataḥ /

triviṣṭapasya rakṣārthamindratve sthāpito bhavān /44
brahmaṇā lokaguruṇā sarvaprāṇinamaskṛtaḥ /

balibhiḥ pīḍyamānasya rājā ṣaṣṭhāṃśamāharan /45
yadi rakṣāṃ na kurute rauravaṃ narakaṃ vrajet /

putre bhrātari cāmātye nirdhane pukkase'thavā /46
samaṃ ca kurute nyāyaṃ sa rājā svargamāpnuyāt /

prajānāṃ rakṣaṇādrājā prajānāṃ rakṣaṇe yadi /47
nodyogaṃ kurute mohānmātsarye yaḥ pravartate /
tasya rājño rājyabhraṃśo bhavatyeva na saṃśayaḥ /48

mārkaṇḍeya uvāca
iti nānāvidhairvākyairbodhito guruṇā tadā /
tūṣṇīmāsīd vajrapāṇiścandravikramabhītitaḥ /49

13.43 O King of gods, since you are the controller of all gods, what can I say in front of you when Candra (Moon) has just abducted the wife of the priest Brahman right in front of you?

13.44 You, venerated by all living beings, have been appointed by Brahmā, the teacher of the world, to protect Heaven.

13.45 If the king, taking one-sixth [as tax from people], does not protect those who are tormented by the strong ones, he will go to *Raurava* hell.

13.46 The king who dispenses justice to his own son, brother, minister, a pauper, or an outcast on equal basis, will go to Heaven.

13.47-48 A king becomes a king only by protecting his subjects. If a king does not make effort to protect the people, and is engaged only in jealousy because of ignorance, his kingdom will fall. There is no doubt about that.

Mārkaṇḍeya said:
13.49 Although being persuaded by various statements as such by Bṛhaspati, Indra remained silent as he was intimidated by the bravery of Candramā.

na sūryo varuṇo naiva na vāyurbalinām varaḥ /
na kubero na vā vahniruttasthau candrabhītitaḥ /50

na devā na ca gandharvā na yakṣā nāsurāstathā /
na rājānaḥ samuttasthuścandratejo'tivismitāḥ /51

candravikramabhītāṁstu sadevāsuramānuṣān /
vīkṣya tasthau mahādevo vacanaṃ ca jagāda ha /52

śrīmahādeva uvāca
imāṃ devasabhāṃ dhig dhig devānāṃ vikramaṃ ca dhik /
anādṛtya surān sarvān tathā dānavabhūmipān /53
māṃ ca viṣṇumanādṛtya vidhunā duṣṭabuddhinā /
dharmapatnī brāhmaṇasya guroścaiva viśeṣataḥ /54
rājasūyakratuṃ kṛtvā hriyate jñānalāghavāt /

ahaṃ pinākamādāya kṛtvā candramasaṃ raṇe /55
kariṣyāmi kṣaṇenaiva gurorāśrupramārjanam /

ityuktvā girijānātho dhṛtvā divyaṃ mahaddhanuḥ /56
uttasthau sagaṇaḥ kopāt trilokīṃ nirdahanniva /

13.50 Neither the Sūrya (Sun-god), nor Varuṇa (god of oceans), nor even Vāyu (god of wind) the best of the strong ones, nor Kubera, nor Agni (Fire-god) stood up for fear of Candramā.

13.51 Neither gods, nor Gandharvas, nor Yakṣas, nor Asuras, nor any kings stood up in protest, as all of them were stunned by Candramā's power.

13.52 Seeing gods, Asuras and men, all afraid of the courage of Candramā, Mahādeva (Śiva) stood and spoke these words:

Mahādeva said:
13.53-54 Fie on this assembly of gods; fie on the bravery of gods. Disregarding all the gods, and the Dānava kings, Viṣṇu and me, evil-minded Candramā, just after performing the *Rājasūya* sacrifice, abducted the wife of a Brahman, especially Bṛhaspati.

13.55 I will take up my Pināka bow, and put Candramā at war, and will wipe the tears of Bṛhaspati in a short while.

13.56 Saying so, Śiva took the great bow, and stood up with his troops, outraged, and as if burning the three worlds (heaven, earth and hell).

pinākapāṇimāyāntaṃ yuddhāya rajanīkaraḥ /57
śrutvā rathaṃ samāruhya niryayau bhavanāt tataḥ /

tataścakampe vasudhā celuḥ sarve mahīdharāḥ /58
vavau ca paruṣo vāyuḥ peturulkāḥ sahasraśaḥ /
diṣaḥ satimirā meghā vavarṣū rudhiraṃ bahu /59

hāhākāro mahānāsīt triviṣṭapanivāsinām /
tataḥ samabhavad yuddhaṃ candraśaṅkarayostadā /60

bāṇāndhakārasañchannaṃ jagadāsīt samākulam /
paśyatāṃ sarvadevānāṃ nijavīryaṃ pradarśayan /61
yuyudhe candramā vipra śaṅkareṇa samaṃ tadā /
chādayāmāsa viśikhaiḥ śaṅkaraṃ baladarpitaḥ /62

tato'tikruddho bhagavān pārvatīprāṇaballabhaḥ /
śarairvidhvaṃsayāmāsa candramuktāñcharāṃstathā /63

āgneyāstraṃ prayuyuje candraṃ hantuṃ maheśvaraḥ /
āgneyāstraṃ samālokya parjanyaṃ sasṛje vidhuḥ /64
āgneyāstraṃ samālokya śāntaṃ devo maheśvaraḥ /
rajaniśavināśāya parvatāstraṃ samādadhe /65

13.57 Hearing that Śiva was coming for a war, Candramā climbed on a chariot, and came out of his palace.

13.58-59 Then the earth trembled; all the mountains moved; the wind blew hard; thousands of meteors went off; all directions became dark; and the clouds rained blood.

13.60 There was a great lamentation among the dwellers of Heaven. And there was a war between Candramā and Śiva.

13.61-62 Covered with darkness caused by the arrows, the universe was perplexed. Showing his strength to the onlooking gods, Candramā fought with Śiva, O Brahman. And, arrogant of his power, he covered Śiva with arrows.

13.63 Thus, outraged Lord Śiva, dear husband of Pārvatī, destroyed the arrows charged by Candramā with (his) arrows.

13.64-65 Lord Śiva used the *āgneyāstra* (causing fire) to kill Candramā. Seeing the *āgneyāstra*, Candrama created rain. Lord Siva, seeing *āgneyāstra* being destroyed, took *parvatāstra* (creating mountains) to kill Candramā.

parvatāstraṃ samāyāntaṃ vīkṣya candro mahābalaḥ /
parvatāstravināśāya vāyavyāstraṃ hi sandadhe /66

tatastu girijānātho vināśāya kalānidheḥ /
nāgāstraṃ sandadhe ghoraṃ jvālāmālātibhīṣaṇam /67

nāgāstramāgataṃ vīkṣya lelihānamivāntakam /
kṣapākaraḥ kṣaṇādeva garuḍāstraṃ sa sṛṣṭavān /68

tato gaurīpatiḥ śīghraṃ raudrāstreṇa kalānidhim /
babandha paśyatāṃ tatra sāsuroragarakṣasām /69

vikalaṃ vidhumālokya khaḍgena girijāpatiḥ /
śiraśchettuṃ samārebhe hāhākāro mahānabhūt /70

mārkaṇḍeya uvāca
tato nivārayāmāsa sarvalokapitāmahaḥ /

brahmovāca
na hantavyo na hantavyo dvijarājo maheśvara /71
tyajyatāṃ girijānātha kopaṃ saṃhara śaṅkara /

13.66 Seeing the *parvatāstra* (creating mountains) coming, Candramā, the mighty one, took *vāyavyāstra* (causing wind) to destroy the *parvatāstra*.

13.67 Then Śiva took *nāgāstra* (causing serpents), the most dreadful one with the garlands of fire, to destroy Candramā.

13.68 Seeing *nāgāstra* like Death licking around, Candramā soon created *garuḍāstra* (creating eagles).

13.69 Then Śiva quickly tied Candramā with *Raudrāstra* while the Asuras, the Uragas (Nāgas) and the Rākṣasas were looking on.

13.70 Seeing Candramā totally unnerved, Śiva began to chop his head with a sword. And, there was a great lamentation.

Mārkaṇḍeya said:
Then the grand-father of the entire universe (Brahmā) spoke.

Brahmā said:
13.71 O Lord Śiva, let not Candramā be killed, please let not him be killed. Please leave him, and suppress your anger, O Śiva.

mārkaṇḍeya uvāca
pitāmahavacaḥ śrutvā nijagāda maheśvaraḥ /72

śrīmahādeva uvāca
dadātu gurave tārāṃ tyajyate rajanīkaraḥ /
no cennihanmi rajanīnāthaṃ duṣṭaṃ tavāgrataḥ /73
iti śambhuvacaḥ śrutvā brahmā provāca śaṅkaram /

brahmovāca
tārām dāsyati jīvāya mucyatāmeva candramā /74

mārkaṇḍeya uvāca
tato mumoca bhagavān śaṅkaro rajanīkaram /
candramā lajjito bhūtvā tasthau śaṅkarapādadṛk /75

iti śrīskandapurāṇe himavatkhaṇḍe nepāla-māhātmye
trayodaśo'dhyāyaḥ //13//

Mārkaṇḍeya said:
13.72 Hearing the words of Brahmā, Lord Śiva (Mahādeva) spoke.

Śrī Mahādeva said:
13.73 Let Candramā give Tārā back to Bṛhaspati. Then he will be released. Otherwise, I will kill the wicked Candramā right in front of you. Hearing those words of Śiva, Brahmā spoke to Śiva:

Brahmā said:
13.74 Candramā will give Tārā back to Bṛhaspati. Let him be free.

Mārkaṇḍeya said:
13.75 Then Lord Śiva released Candramā. And, Candramā, ashamed [of himself], stood looking at the feet of Śiva.

Thus ends the thirteenth chapter
in the *Nepāla-māhātmya*
in the *Himavatkhaṇḍa* of the *Skandapurāṇa*.

Chapter Fourteen
Candramā Practices Penance

mārkaṇḍeya uvāca
tataḥ surasabhā jātā sāsuroragabhūmipā /
mahāvihvalatāṃ prāptā yathā citrārpitā sabhā /1

tārāṃ samānayāmāsa candramā harabhītitaḥ /
yuyudhe candramā yāvat śaṅkareṇa mahātmanā /2
tāvat prāsūta tanayamaurasaṃ himadīdhiteḥ /
tataḥ samāgatā tārā saputrā candragehataḥ /3

tāṃ vīkṣya vismitāstasthurdevatāḥ sakalāstadā /
tataḥ provāca tāṃ tārāṃ sarvalokapitāmahaḥ /4

ayaṃ kasya sutastāre guroścandrasya vā punaḥ /
śrutvā brahmavacastārā novāca kila lajjayā /5
ekakālaṃ tadā cakruraṭṭahāsaṃ surā muhuḥ /

mārkaṇḍeya uvāca
devānāmaṭṭahāsena tārāputro hi lajjitaḥ /6
bhūtvā jagāda jananīṃ devānāṃ paśyatāṃ tadā /

Mārkaṇḍeya said:

14.1 Then there was an assembly of gods, together with the Asuras, Uragas (Nāgas) and the kings. The assembly, in total perplexity, was [motionless] as if it was a picture (likeness of the assembly).

14.2-3 Candramā brought Tārā there out of fear of Śiva. While Candramā was fighting with Śiva, the great soul, then a son of Candramā was born [by Tārā]. So Tārā came together with her son from the house of Candramā.

14.4 Seeing her, all the gods stood aghast. Then, Brahmā spoke to Tārā.

14.5 O Tārā, whose son is this-- Bṛhaspati's or Candramā's? Hearing the words of Brahmā, Tārā did not speak because of shame. Then gods laughed loudly, together and many times.

Mārkaṇḍeya said:

14.6 Because of the boisterous laughter of the gods, Tārā's son, being ashamed, said to his mother as the gods looked on:

mātastātaṃ kathaya me no cet prāṇāṁstyajāmyaham /7
hasanti devatā sarvā māṃ vīkṣya puratastava /

tataḥ provāca sā tārā putramuccasvareṇa hi /8
kṣetre guroścandramaso jāto'si tanaya dhruvam /

prāha vākyaṃ vidhirjīvaṃ śrutvā tārāvacastadā /9
gṛhyatāṃ subhagā tārā putraścandrāya dīyatām /

śrutvā bhagavato vākyaṃ jīvaḥ prāha pitāmaham /10

jīva uvāca
brahman putro madīyo'yaṃ na candrasya kadācana /
dīyatāṃ putrasahitā tārā mahyaṃ pitāmaha /11

tato vidhurjīvavacaḥ śrutvā prāha pitāmaham /

candramā uvāca
pitāmaha madīyo'yaṃ putro jīvasya naiva hi /12

vidhorvacanamākarṇya punaḥ prāha pitāmahaḥ /

14.7 O mother, please tell me [who] my father [is]. Otherwise, I will give up my life. Seeing me, all the gods are laughing before you.

14.8 Then Tārā said in a loud voice to her son: O son, you were born in the field of Bṛhaspati from Candramā.

14.9 Brahmā, hearing the words of Tārā, said to Bṛhaspati: Take beautiful Tārā, and give the son to Candramā.

14.10 Hearing the words of Brahmā, Bṛhaspati said to him.

Bṛhaspati said:
14.11 O Brahman, this is my boy, not of Candramā; never. So, please give me Tārā together with my son, O Lord.

Hearing the words of Bṛhaspati, Candramā said to Brahmā:

Candramā said:
14.12 O Lord, this is my son, not of Bṛhaspati.

Hearing the words of Candramā, Brahmā spoke again.

brahmovāca
vivādo naiva karttavyaścandreṇa guruṇā'pi ca /13
putrapṛṣṭā hi yat tārā prāha satyaṃ tadeva hi /

āhartā rājasūyasya duḥkhaṃ prāpnoti niścitam /14
ato'tra vidhinā labdhamāyāsad duḥkhameva ca /

budhavadbhāṣitaṃ yasmād bālakena surāgrataḥ /15
ato'yaṃ budhanāmāstu mamājñāto maheśvara /

tato jagrāha sa gurustārāṃ kamalalocanām /16
putraṃ jagrāha himaguraurasaṃ tanayaṃ tadā /

tataḥ prāha sabhāmadhye girijāprāṇaballabhaḥ /17
gurupatnī hṛtā tena vidhunā duṣṭabuddhinā /
mahāpātakasaṃyuktaḥ kratubhāgavivarjitaḥ /18
yakṣmaṇā kṣīṇatāmetu sarvadevavahiṣkṛtaḥ /
ityuktvā prayayau śighraṃ kailāsaṃ girijāpatiḥ /19

svāni sthānāni te jagmuḥ devāḥ śakrapurogamāḥ /
bhūpāśca munayaḥ sarve svasvasthānaṃ prapedire /20

Brahmā said:

14.13 Neither Bṛhaspati, nor Candramā should discuss it further. What Tārā has said, as she was asked by her son, is the truth indeed.

14.14 The performer of *Rājasūya* will certainly fall into trouble. Therefore, Candramā faced trouble and distress.

14.15 Because this boy spoke like a *budha* (a wise man), he will be named Budha according to my order, O Śiva.

14.16 Then Bṛhaspati took Tārā, the lotus-eyed beauty. Candramā took the boy, born out of his loins.

14.17-19 Then amidst the assembly, the beloved of Girijā (Śiva) said: Evil-minded Candramā abducted the wife of Bṛhaspati. May he be associated with a great sin, deprived of the share of sacrifices, emaciated by tuberculosis, and outcast by all gods. Saying this, Lord Śiva went quickly to Kailāsa.

14.20 All the gods led by Indra went to their respective places. All the kings and munis also went to their respective places.

tataḥ paraṃ śītakaro mahāpātakasaṃyutaḥ /
abhibhūto yakṣmaṇā ca lebhe śarma na kutracit /21

tataḥ śarīraśuddhyartham tīrthaṃ babhrāma candramāḥ /
prācyudīcīpaścimāsu yāni tīrthāni jaimine /22
tāni bhraman śītakaraḥ pātakaṃ na jahau punaḥ /

tato jagāma himagurdakṣiṇāśāṃ manoharām /23
tatra bhrāntvā tvanekāni tīrthāni vividhāni ca /
agastyasyāśramaṃ ramyaṃ jagāma śaśalāñchanaḥ /24

lopāmudrāpatirvīkṣya candramāśramamāgatam /
mahāpātakinaṃ dṛṣṭvā niṣīdeti vaco'bravīt /25

upaviṣṭastatastasya vākyānte śaśalāñchanaḥ /
provāca daṇḍavad bhūmau lopāmudrāpatiṃ tadā /26

hṛtā bhāryā gurormohānmayā vai mandabuddhinā /
tena pātakino vipra na sukhaṃ vidyate mama /27
bhrāntāni sarvatīrthāni kṣetrāṇyupavanāni ca /
puryaḥ sapta mayā dṛṣṭā uṣitvā'smi vrataṃ caran /28

14.21 Thereafter, the Moon, associated with the great sin, and overwhelmed by tuberculosis, could not find comfort anywhere.

14.22 Then Candramā went from shrine to shrine in order to purify his body. Even after visiting all the shrines that are in the east, west, and north, O Jaimini, Candramā could not get rid of the sin.

14.23-24 Candramā went to the beautiful south. There he visited many and various shrines; and Candramā went to the beautiful hermitage of Agastya.

14.25 Seeing Candramā, coming to his own hermitage, the husband of Lopāmudrā (Agastya) saw a great sinner, and said the words: "Sit down."

14.26 At his (Agastya's) order, the Moon sat down. And, falling prostrate on the ground like a stick (to greet), he spoke to Agastya:

Candramā said:
14.27-28 Bṛhaspati's wife was abducted by me, the dull-witted one, out of ignorance. So I, the sinner, do not have any comfort, O Brahman. I travelled to all the shrines, sacred places and gardens. I visited the seven cities. I have been fasting and taking up a vow.

tathāpi na mune jātā mama pāpasya niṣkṛtiḥ /
kathayāśu mahābhāga yena me niṣkṛtirbhavet /29

mārkaṇḍeya uvāca
iti candravacaḥ śrutvā 'gastyaḥ prāha tatastu tam /

agastya uvāca
dvijarāja tvayā yasmāt paśuvanmūḍhacetasā /30
bhāryā hṛtvā guroścaiva paśukāryaṃ kṛtaṃ dhruvam /
tasmāt paśupatiṃ devaṃ gatvā śleṣmāntakaṃ vanam /31
ārādhaya mahābhāga tataḥ śuddho bhaviṣyasi /31

mayā 'pi kāśī saṃtyaktā vindhyaparvatakāraṇāt /32
tataḥ prabhṛti bho candra labhyate na mayā sukham /
ato mayā 'pi gantavyaṃ śleṣmāntakavanaṃ saha /33

iti tasya vacaḥ śrutvā candramā prāha taṃ munim /
mama bhāgyodayo jāto bhavatā yadi gamyate /34
uttiṣṭha muniśārdūla gamanaṃ racaya prabho /
tataḥ śleṣmāntakavanaṃ so'gastyaścandrasaṃyutaḥ /35
yayāvākāśamārgeṇa dvitīya iva bhāskaraḥ /

14.29 Even then, O muni, there was no atonement of my sin. So, O blessed one, please tell me by [doing] what can I have atonement.

Mārkaṇḍeya said:
Hearing the words of Candramā, Agastya said to him:

Agastya said:
14.30-31 O Moon, since you, like a dull-witted animal, abducted the wife of Bṛhaspati, and certainly did an act of an animal, please go to Lord Paśupati (Lord of Animals) in the Śleṣmāntaka forest, and appease him. Then you will be purified.

14.32-33 Because of [my love for] the Vindhya mountain, I also left Kāśī (Banaras). Since then, O Candramā, I have had no comfort. I should, therefore, go to the Śleṣmāntaka forest with you.

14.34-35 Hearing those words of Agastya, Candramā said to the muni: I will be fortunate if you also go there. O best muni, please get up. O Lord, prepare for the departure. Then Agastya, [so bright] as if he was the second sun, went to the Śleṣmāntaka forest with Candramā by air.

śleṣmāntakavanaṃ kṣetraṃ dṛṣṭvā paramadurlabham /36
mudamāpa tadāgastyaścandramassahito muniḥ /
vāgmatyā payasi snātvā dṛṣṭvā devīṃ tu vatsalām /37
dakṣiṇadvāri saṃtasthau dṛṣṭvā paśupatīśvaram /

tataścandraḥ samālebhe tapasyāmatidāruṇam /38
śaṅkhamūle mahāramye āśrame kumbhasaṃbhave /

vidhāya tasthivāṁstatra yāvaccandro viśuddhyati /39

mārkaṇḍeya uvāca
tato'tibhaktitaścittaṃ viṣayebhyo niyamya ca /
nirāhāro vidhurdadhyau vāgmatīpaścime taṭe /40
naiścalyaṃ sthāṇuvat prāptaṃ śītavātādipīḍitam /
vīkṣya prasanno bhagavāṃstadā paśupatīśvaraḥ /41
tuṣṭaḥ paśupatiḥ prāha svayaṃ candramasaṃ prabhuḥ /

śrīpaśupatiruvāca
santuṣṭo'haṃ himakara saṃprārthaya manogatam /41
adeyamapi dāsyāmi varaṃ tubhyaṃ na saṃśayaḥ /

14.36-37 Seeing the holy land of the Śleṣmāntaka forest, the most rarely available [to many], the muni, together with Candramā, was very pleased. Bathing in the water of Vāgmatī, and paying visit to Devī Vatsalā, he stood at the southern door [of the temple], paying regards to Lord Paśupati.

14.38-39 Then Candramā started an extremely dreadful *tapasyā* (penance). Candramā stayed performing *tapasyā* at the most beautiful hermitage of Agastya at Śaṅkhamūla, until he would be purified.

Mārkaṇḍeya said:
14.40-41 Then restraining the mind from senses with great devotion, Candrama meditated on the western bank of the river Vāgmatī without eating anything. He achieved motionlessness, like that of a stump, and seeing him extremely affected by cold wind, Lord Paśupati became pleased, and Lord Paśupati himself spoke to Candramā.

Śrī Paśupati said:
14.41 O Candramas, I am pleased. Ask for the wish of your mind. I will grant you the wish, even if it is one that should not be given. There is no doubt about that.

Note on 14.41: The verse number 41 has been assigned to two verses in all the available texts of the *Nepāla-māhātmya*.

The vocative form of Candramā is Candramas.

mārkaṇḍeya uvāca
unmīlya cakṣuṣī candro dṛṣṭvā paśupatiṃ prabhum /42
praṇamya daṇḍavad bhūmāvidaṃ vacanamabravīt /

candramā uvāca
yadi tuṣṭo'si me nātha prārthaye'haṃ varadvayam /43
ekapāpāt pramucye 'haṃ śrīśambho gurutalpagāt /
aparaṃ kṣetramāhātmyaṃ svapūjāsahitaṃ vada /44

iti candramaso vākyaṃ śrutvā śambhurvaco'bravīt /
maddarśanena himago śuddho jāto'si sarvathā /45
tathāpi candra matkṣetre malliṅgaṃ sthāpaya svayam /

mahāpātakasaṃyukto mānavo daivayogataḥ /46
vāgmatyāḥ payasi snātvā vatsalāṃ māṃ vilokya ca /
mucyate sarvapāpebhyo nātra kāryā vicāraṇā /47

mama dakṣiṇabhāge tu yastu prāṇān parityajet /
prabhāvādasya kṣetrasya narakaṃ nābhigacchati /48
mama pūrveṇa bhāgena vāgmatyāḥ salile śubhe /
snāyate satataṃ yastu tasya puṇyaṃ mahad bhavet /49

Mārkaṇḍeya said:
14.42 Opening his eyes, Candramā saw Lord Paśupati. He bowed down prostrate like a stick on the ground, and said the following words:

14.42-44 If you are really pleased, O Lord, then I will ask for two wishes. First, O Lord Śambhu, may I be free from the sin of going to my guru's bed (abducting Bṛhaspati's wife). Secondly, please tell me the importance of [this] holy land, together with your worship.

14.45 Hearing these words of Candramā, Śiva said the following words: By seeing me, O Candramā, you have become fully purified. Even then, you should yourself install a *liṅga* in my holy land.

14.46-47 A man associated by chance with great sins will be free from all the sins if he bathes in the water of the Vāgmatī, and visits Vatsalā and me. One should not have any doubt about it.

14.48-49 If one renounces life on the southern side of my [temple], he will not go to hell because of the power of this holy land. If one bathes everyday in the holy water of Vāgmatī on the eastern side of my [temple], he will earn great religious merit.

mama śūlasamudbhūtaṃ prāvṛṭsamayaniḥsṛtam /
tīrthaṃ mṛgodakaṃ nāma puṇyakṛdbhiḥ pradṛśyate /50

mṛgodakodbhave tīrthe vāgmatyāḥ paścime taṭe /
janmāntarakṛtāiḥ pāpairmucyate nātra saṃśayaḥ /51

atra vadarikā nāma vāgmatyāḥ pūrvake taṭe /
tatrāpi snānamātreṇa pārvatī parituṣyati /52

atra koṣodakaṃ nāma tīrthaṃ kāmaphalapradam /
koṣaṃ koṣaṃ samāhṛtya suraiḥ sarvaiḥ prakalpitam /53

tīrthaṃ koṣodake cāpi tadagre ca nadījale /
tatrābhiṣekaṃ yaḥ kuryāt so'śvamedhaphalaṃ labhet /54

trisandhyaṃ ca samāsādya sandhyāṃ yaḥ samupāsate /
kilbiṣāt svakṛtāvyaktāt sa dvijaḥ parimucyate /55

bhṛguprapatanaṃ nāma kandaraścāpi vidyate /
tasmāt prapatanād va'pi svargaloke mahiyate /56

14.50 [Only] the pious people will see the Mṛgodaka *tīrtha*, where the water coming out of my Śūla (Trident) [actually] comes out during the rainy season.

14.51 One will be free from the sins committed even in other lives if one pays visit to the Mṛgodaka shrine on the western bank of the river Vāgmatī.

14.52 There is a place called Vadarikā (Badarikā?) on the eastern bank of the Vāgmatī. If one bathes there, Pārvatī will be pleased.

14.53 There is a holy place named Koṣodaka, fulfilling all the wishes, created by all gods collecting their contributions of wealth.

14.54 One who bathes in the waters of the Koṣodaka *tīrtha*, or in the water of the river in front, will obtain the rewards of the *Aśvamedha* sacrifice.

14.55 A Brahman, who will perform the daily prayers at the three praying hours (morning, noon, and evening), will be free even from an unknown sin.

14.56 There is also a cave named Bhṛgupatana. If one jumps off a cliff of that cave, he will be honored in Heaven.

bhṛgukandaramūle tu brahmabhede manorame /
snāyate vidhinā yastu brahmalokaṃ sa gacchati /57

atra gokhurakaṃ nāma tīrthaṃ kāmaphalapradam /
tatrābhiṣekaṃ yaḥ kuryāt gosahasraphalaṃ labhet /58

gaurīśikharamūle tu vāgmatyāṃ yastu snāyate /
strīsaubhāgyamavāpnoti devīlokaṃ sa gacchati /59

skandakuṇḍaṃ samāsādya snāyate yastu mānavaḥ /
skandalokamavāpnoti bhūtvā vaiśvānaradyutiḥ /60
atra pañcanadaṃ nāma tīrthaṃ brahmaniṣevitam /
pañcayajñaphalaṃ tatra snānamātreṇa labhyate /61

śūlodbhave śubhe tīrthe snāyate yastu mānavaḥ /
jātismaratvamāpnoti brāhmaṇastu viśeṣataḥ /62

prāpya snātakapānīyaṃ guhyaṃ guhyakarakṣitam /
snāyate vidhinā yastu yajñalokaṃ sa gacchati /63

14.57 At the bottom of the Bhṛgu cave, there is a chasm called Brahmabheda. If one takes an ablution there according to the rules, he will go to Brahmaloka (the world of Brahmā).

14.58 There is a holy place named Gokhuraka, fulfilling the wishes. If one bathes there, he will be rewarded for [giving] one thousand cows in charity.

14.59 One, who takes ablution in the Vāgmatī at the bottom of the Gaurīśikhara mountain, will be lucky with women, and will eventually go to Devīloka (the world of goddesses).

14.60-61 A man, who goes to the Skandakuṇḍa and bathes [there], will be as bright as fire, and will go to Skandaloka (world of Skanda [Kārtikeya]). There is a holy place named Pañcanada there, inhabited by Brahmā. By bathing there, one will achieve the reward for the *Pañcayajña* (five sacrifices).

14.62 A man, who bathes in the good holy place called Śūlodbhava, will gain the memory of previous life, especially if he is a Brahman.

14.63 One who arrives at the secret *Snātaka* (lit. bathed) waters, protected by the Guhyakas (a class of demigods who are attendants of Kubera, and guardians of his treasury), and bathes according to the rule, will go to Yajñaloka (the world of sacrifices).

atra yakṣodakaṃ prāpya tīrthaṃ kandaraniḥsṛtam /
snāyate vidhinā yastu mṛtyustaṃ ca na paśyati /64

yogakuṇḍe davavāpyāṃ kumārakandare'pi ca /
brahmādibhyo viśeṣeṇa snāyate svargakāṅkṣibhiḥ /65

vāsukeḥ prathamaṃ kāryaṃ matpūjārādhanaṃ sadā /
ghṛtena madhunā va'pi dadhnā cekṣurasena ca /66
gandhodakena kṣīreṇa śītatoyena vā punaḥ /
matsnānaṃ kārayed yastu tasya puṇyaphalaṃ mahat /67

anenaiva bhavet svarge labdhabhāgyo narottamaḥ /
ghṛtasnānena malloke madhunā mama mandiram /68
dadhnā vai vaiṣṇavaṃ lokaṃ prayāti mama śāsanāt /
vaidyādharaṃ padaṃ yāti snānādikṣurasena tu /69
gandhodakena gāndharvaṃ kṣīreṇa śaśinaḥ padam /
śītodakasya snānena sarvapāpaiḥ pramucyate /70

aṅgapūjāṃ tu yaḥ kuryāt puṣpairnānāvidhairmama /
sarvakāmaphalaṃ bhuktvā modate mama mandire /71

14.64 If one reaches the Yakṣodaka *tīrtha* (sacred place of Yakṣa's water), coming out of a cave, and bathes according to the rule, Death will not see him.

14.65 Brahmā and other gods desirous of Heaven bathe in Yogakuṇḍa, Devavāpī, and the Kumāra cave.

14.66-67 In my worship and propitiation, one should first worship Vāsuki. One, who will bathe me with *ghee* (clarified butter), honey, yogurt, molasses, sandalwood paste, milk, or cold water, will earn great religious merit.

14.68-70 By this very act (of bathing Śiva), the fortunate and good man will be in Heaven. [One will be] in my world (Kailāsa) by bathing [me] with *ghee*. [Bathing me] with honey, [one will be] in my temple. [Bathing me] with yogurt, one will go to the *Vaiṣṇava* world by my order. [Bathing me] with molasses, one will obtain the position of Vidyādhara. [Bathing me] with sandalwood paste, [one will attain] the position of the Gandharvas (celestial musicians). [If one bathes me] with milk, [he will attain] the place of the moon. If one bathes me with cold water, he will be free from all sins.

14.71 One, who performs my *aṅga-pūjā* (worship of the limbs of the body separately) with various flowers, will enjoy all the things he wishes for, and will live happily in my temple (home).

aṅgapradīpaṃ yaḥ kuryāt mama bhaktyā susaṃyutaḥ /
svayaṃprabheṣu deśeṣu tasyotpattiḥ prajāyate /72

aṅgapradkṣiṇaṃ yastu karoti mama bhaktimān /
rūpavān dhanavāṁścaiva vajrasaṃhanano yuvā /73
vidyāvān jāyate loke putrapautrasamanvitaḥ /

aṅgapūjāṃ tu yo dadyāt mama bhaktyā 'tiyatnataḥ /74
āyuṣmān balavān vīro jāyate ca mahīpatiḥ /

dīpamālāṃ tu yaḥ kuryādbhavane mama bhaktitaḥ /75
cakṣuṣmān jāyate 'tyantaṃ tejasvī lokapūjitaḥ /

guggulaṃ dahate yastu mamāgre bhaktisaṃyutaḥ /76
ihaloke sukhaṃ bhuktvā 'pyante yāti parāṃ gatim /

tilapātrapradānena trāyate mahato bhayāt /77
tathaiva ca suvarṇena tathaiva tiladhenunā /
hemaśṛṅgīṃ raupyakhurāṃ kāṃsyaghaṇṭāvalambinīm /78
savatsāṃ kapilāṃ dadyāt tasya yajñaphalaṃ bhavet /

14.72 One, who offers *aṅga-pradīpa* (lighted lamps for all limbs of the body separately) to me with devotion, will be in the world of lights.

14.73 One, who performs *aṅga-pradakṣiṇā* (circumambulation to all parts of the body) with devotion to me, will be handsome, wealthy and strong like *Vajra* (thunderbolt) and learned. And, he will also have sons and grandsons.

14.74 One, who offers *aṅga-pūjā* (worship for the limbs of the body) to me with devotion and special efforts, will be long-living, strong and a brave king.

14.75 One, who offers illumination to my temple, will have good eyesight, and will be a powerful person respected by the people.

14.76 One, who burns the incense of *guggulu* (fragrant gum resin or *bdelium* called *"gokul dhup"* in Nepali) in front of me with devotion, will enjoy happiness in this world, and at the end [of life], he will attain the ultimate position (freedom from the cycle of birth and death).

14.77-78 One will be free from great dread if he offers a pot full of sesame seeds. Same will be the rewards of giving gold; and also the same will be the rewards of giving sesame seeds and a cow. If one gives a brown cow with golden horns, silver hoofs and a hanging brass bell together with a calf, he will gain the rewards of a sacrifice.

ratnakañcukadānena jāyate ratnavān nṛpaḥ /79
vastravān vastradānena bhūmidānena bhūmivān /

gītanṛtyapradānena tūryanādānumodinā /80
mama pārśvacaro bhūtvā jāyate duḥkhavarjitaḥ /
nīlotpalārkapadmānāṃ pradānena śrīyaṃ labhet /81
bakena bilvapatreṇa varado'smi viśeṣataḥ /

mokṣo dhattūrakeṇā'pi karavīrād dhanapradaḥ /82
jātyādinā sugandhena puṣpeṇa śubhago bhavet /
puṣpaiḥ patraiḥ phalaistoyairmāmarcayati santatam /83
so'pi svargaphalaṃ prāpya modate nātra saṃśayaḥ /

yastu pūjayate bhaktyā paśuyoniṃ mama priyām /84
mucyate paśupāśebhyaḥ kāmasiddhiśca labhyate /
yo dadyānmama kṣetre'smin brāhmaṇebhyaśca bhojanam /85
so'pi yajñaphalaṃ labdhvā svargalokamavāpnuyāt /

iti śrīskandapurāṇe himavatkhaṇḍe nepāla-māhātmye
caturdaśo'dhyāyaḥ //14//

14.79 A king, who offers a coat embroidered with jewels, will have jewels. Offering clothes, he will have clothes; and offering land, he will have land.

14.80-81 One, who offers songs and dances, and pleases me with the sound of musical instruments, will be my attendant devoid of any trouble. By offering a blue lotus, a sun-plant *(Catatopis gigantea)*, or a lotus, one will achieve wealth and/or beauty. I will grant the wishes if I am particularly pleased by the *Baka* flower (*Gumpāti* in Nepali) and *Bilva patra* (leaf of wood-apple tree).

14.82-83 [One will achieve] *mokṣa* (salvation) by [offering] a datura flower. [I will be] a giver of wealth [to him who offers me] Karavīra (oleander) flower. One, who offers fragrant flowers such as jasmine, will be *śubhaga* (walker on the right path of life). One, who always worships me with flowers, leaves, fruits, and water, will also be rewarded by [the opportunity to be in] Heaven, and live happily. There is no doubt about that.

14.84-85 One, who devoutly worships my favorite animal form, will be released from all animalistic sins. One will also achieve accomplishment of wishes. One, who will offer food to the Brahmans in this holy land of mine, will achieve the rewards of sacrifices, and attain Heaven.

Thus ends the fourteenth chapter in the *Nepāla-māhātmya*
in *Himavatkhaṇḍa* of the *Skandapurāṇa*.

Chapter Fifteen
The Origin of Kumbheśvara

mārkaṇḍeya uvāca
tataḥ paśupatirdevaḥ punaḥ provāca śītagum /

mahādeva uvāca
kriyatāṃ candra me pūjā yathābhaktipuraḥsaram /1
sthāpayitvā hi malliṅgaṃ matkṣetre'tyantadurlabhe /
sarvapāpaviśuddhaḥ san kṛtārthastvaṃ bhaviṣyasi /2

pūrvasyāṃ kauśikī puṇyā sarvapāpavināśinī /
gaṅgā triśūlagaṅgākhyā pratīcyāṃ diśi saṃsthitā /3
uttarasyāṃ diśi tathā sīmā śivapurī matā /
dakṣiṇasyāṃ diśi nadī pavitrā śītalodakā /4
etanmadhye mahāpuṇyaṃ nepālaṃ kṣetramīritam /5

tapasyantaṃ mahābhāgaṃ gaccha tvaṃ kumbhasaṃbhavam /
tvaduktenaiva vidhinā svātmābhilaṣite sthale /6
liṅgaṃ sthāpaya candra tvaṃ dvijarājo bhaviṣyasi /
ityuktvāntardadhe śambhuścandramā harṣasaṃyutaḥ /7
natvā devaṃ paśupatiṃ śaṅkhamūlaṃ jagāma hi /
tato dadṛśa ruciramāśramaṃ kumbhajanmanaḥ /8

Mārkaṇḍeya said:
Then Lord Paśupati spoke again to Candramā (the Moon).

Mahādeva (Paśupati) said:
15.1-2 O Candramas, perform my worship with devotion, install my *liṅga* in my holy land, rarely available [to anyone], and you will be purified from all sins and will be an accomplished person.

15.3-5 On the east, there is a holy river Kauśikī (Koshi), destroyer of sins. On the west is the river named Triśūlagaṅgā (Trishuli). On the north, the Śivapurī [mountain] is regarded as the border. On the south, the holy river Śītalodakā (Chisapani Khola) [marks the border]. Within this area is defined the holy land, Nepal.

15.6-8 Go to Agastya, the blessed one, who is performing *tapasyā*. O Candramas, install a *liṅga* as he says, according to the rule, in a place desired by yourself. Then you will be Dvijarāja (the king of the Brahmans). After saying this, Śiva disappeared. Candramā happily greeted Lord Paśupati, and went to Śaṅkhamūla. Then he saw the beautiful hermitage of Agastya.

dāḍimaiḥ karṇikāraiśca campakairupaśobhitam /
panasaiḥ sahakāraiśca nāgaraṅgairvirājitam /9
jambīrairbījapūraiśca kharjūraiḥ pravirājitam /
jātīlavaṅgalatikāmālatīmallikāyutam /10
bhramadbhramarasaṅghātaninādaiśca manoharam /
vāgamatījalasaṃsargaśītalānilavījitam /11
nānāpakṣininādena kokilānāṃ ravena ca /
bhramatāṃ tatra lokānāṃ manastāpāpahāriṇam /12
praviveśa tadā candrastapovanamanuttamam /

viśuddhaṃ candramālokya bhagavān kumbhasambhavaḥ /13
svāgatena prajagrāha mahāharṣasamanvitaḥ /

dvijarājaṃ muniśreṣṭhaḥ kṛtāsanaparigraham /14
tejaḥpuñjamayaṃ dṛṣṭvā papraccha prītipūrvakam /

agastya uvāca
yadādideśa bhagavān svayaṃ paśupatiḥ prabhuḥ /15
śaśalāñchana tat sarvaṃ vada yat purato mama /

agastyasya vacaḥ śrutvā dvijarājo'bravīt punaḥ /16

15.9-12 The hermitage was beautified by the tree of pomegranate, *Karṇikāra (Cassia fistula)* and *Campaka* (magnolia) trees. It was also beautified by the jack-fruit trees, mango trees, oranges, and various kinds of citrus fruits --*Jambīra* ('Jyamir'), *Bījapūra* ('Bimiro')—and dates. It had jasmine and cloves, and different varieties of jasmines called *mālati* and *mallikā*. It was also beautified by the humming of wandering swarms of bees. It was fanned by the wind which was cooled over the water of the river Vāgmatī. It removed the pain from the mind of the people wandering there by the singing sounds of various kinds of birds, and by the cooing of the cuckoos. Candramā then entered into the best hermitage (the grove of penance).

15.13 Seeing the purified Candramā (Moon), Lord Agastya accepted and welcomed him with great pleasure.

15.14 Seeing Candramā, who had taken a seat, as a conglomerate of light, the best muni (Agastya) asked him with affection:

Agastya said:
15.15 O Candramas, please relate all that before me, which Lord Paśupati himself said.

15.16 Hearing the words of Agastya, Candramā spoke again.

candra uvāca
tava prasādād viprendra pūto'smi gurutalpagaḥ /
dṛṣṭaḥ paśupatirdevo bhogasvargāpavargadaḥ /17

ājñaptaṃ devadevena liṅgasaṃsthāpanaṃ svayam /
nepāle parame kṣetre devānāmapi durlabhe /18
bhavanmukhabahiryātamantrādividhinā prabho /

ājñaptāni ca tīrthāni mukhyāni dvijapuṅgava /19
pūjāvidhiśca kathito mamānugrahakāraṇāt /

ato bhavantamāyāto devājñāto muniśvara /20
uttiṣṭha muniśārdūla yāmaḥ paśupatiṃ vayam /

pūjayitvā paśupatiṃ yathāvidhipuraḥsaram /21
tīrthayātrā prakartavyā bhavatā saha yatnataḥ /
ātmābhilaṣite sthāne liṅgasaṃsthāpanaṃ mayā /22
karttavyaṃ muniśārdūla bhavaduktavidhānataḥ /

mārkaṇḍeya uvāca
iti candravacaḥ śrutvā 'gastyaḥ provāca taṃ punaḥ /23

Candramā said:
15.17 O best Brahman, because of your grace, I, the enjoyer of Guru's bed, am purified. I encountered Lord Paśupati, who grants the worldly enjoyments, Heaven, and *mokṣa* (salvation).

15.18 The Great Lord (Paśupati) himself commanded that I install a *liṅga* in the holiest land of Nepal rare even to gods with the *mantras* and rituals coming out of (uttered by) your mouth.

15.19 O best Brahman, he also mentioned the main *tīrthas* (sacred places). And, because of compassion to me, Lord Paśupati also told the rules of worshipping.

15.20 O best muni, I have come to you by the order of the Lord (Paśupati). O great muni, please get up, and let us go to Paśupati.

15.21-22 After worshipping Paśupati according to the rule, I must also undertake with you a pilgrimage with (special) efforts. I also have to install a *liṅga* at a place desired by me with the rituals recited by you.

Mārkaṇḍeya said:
15.23 Hearing the words of Candramā, Agastya spoke again.

agastya uvāca
avaśyameva kartvyā pūjā paśupatermayā /
tīrthayātrā prakartavyā mayā saha kalānidhe /24

ātmābhilaṣite sthāne liṅgaṃ saṃsthāpaya drutam /
mayā 'pyatraiva karttavyaṃ liṅgasaṃsthāpanaṃ vibho /25

ityuktvā dvijarājaṃ taṃ sa muniḥ kumbhasambhavaḥ /
liṅgasaṃsthāpanamatiṃ kṛtvā candramabhāṣata /26
kriyatāṃ homasāmagrī nepālasthā munīśvarāḥ /
āhūyantāṃ himakara liṅgasaṃsthāpanotsave /27

candrājñātaḥ samāyātā nepālasthā munīśvarāḥ /
munibhiḥ sahitaḥ śrīmānagastyo munisattamaḥ /28
saṅgamasyāvidūre tu susthale sumanohare /
śubhe dine sulagne tu yajñaśālāṃ cakāra sa /29

haramārādhya vidhivad bhaktiyukto munīśvaraḥ /
koṭihomasamāptyarthaṃ datvā dānānyanekaśaḥ /30
cakhāna kuṇḍamatulaṃ vāruṇena ghaṭodbhavaḥ /
pātālānnisṛtaṃ toyaṃ kuṇḍe sthāsyati sarvadā /31

Agastya said:
15.24 Certainly, I have to worship Paśupati. And you have to go on a pilgrimage with me, O Kalānidhi.

15.25 So install a *liṅga* quickly at a place desired by you. I should also install a *liṅga* right here, O Lord.

15.26-27 Telling so to the Moon, Agastya, the muni, said [again] to him, with a desire to install the *liṅga* : Please prepare the provisions for a sacrifice. O Moon, invite the great munis living in Nepal to the ceremony of the installation of the *liṅgas*.

15.28-29 Then the great munis living in Nepal came at the invitation of Candramā. Accompanied by the munis, Agastya, the best muni, built a sacrifice-house at a beautiful place, not too far from the confluence, at an auspicious moment on an auspicious day.

15.30-31 The best muni (Agastya), after appeasing Śiva according to the rituals, and with devotion, gave away various charities for the (trouble-free) completion of the *Koṭihoma* . Then Agastya had a well dug up with Varuṇa (an instrument). The water that came out from Pātāla will be there forever.

tataḥ saṃsthāpayāmāsa liṅgaṃ kumbheśvarābhidham /

kumbheśvarasya bhaktā ye bhaviṣyanti narā kalau /32
iha loke sukhaṃ bhuktvā yāsyanti paramāṃ gatim /

kumbhodbhavena muninā tapastaptvā sudāruṇam /33
samārādhya haraṃ yasmālliṅgasaṃsthāpanaṃ kṛtam /
ataḥ kumbheśvaraṃ nāma pravadanti maniṣiṇaḥ /34

caturdaśyāmathāṣṭamyāṃ saṅkrāntidivase tathā /
kumbheśvaraṃ ye drakṣanti te kṛtārthā na saṃśayaḥ /35

prātaḥ snātvā naraḥ kuṇḍe dṛṣṭvā kumbheśvaraṃ śivam /
kurute śaktito dānaṃ sa kṛtārtho na saṃśayaḥ /36

samarcayati bilvasya patraiḥ kumbheśvarābhidham /37
tasya kumbheśvarastuṣṭaḥ pradadāti manorathān /

tatpuṣkariṇyāḥ salile yaḥ karotyavagāhanam /
śrāvaṇe paurṇamāsyāṃ vai so'pi svargamavāpnuyāt /38

Then he installed the *liṅga* named Kumbheśvara.

15.32 People, who are devotees of Kumbheśvara in *Kali yuga*, will enjoy happiness in this world, and will attain the ultimate position (salvation).

15.33-34 Since the *liṅga* was installed by Kumbhodbhava (Agastya) muni, after performing a dreadful *tapasyā* (penance) and appeasing Lord Śiva, the wise men say that the *liṅga* was, therefore, named Kumbheśvara.

15.35 Those who visit Kumbheśvara on the fourteenth or eighteenth days of the lunar month and on the first day of the solar month, will be accomplished persons, without doubt.

15.36 If a man bathes in the pond in the morning, visits Kumbheśvara Śiva, and gives gifts according to his capacity, he will undoubtedly be accomplished.

15.37 If one worships Lord Śiva named Kubheśvara with the *Bilva patras* (leaves of wood-apple or *Aegle marmelos*), Kumbheśvara, pleased with him, will grant the wishes of his mind.

15.38 One who bathes in the *Kuṇḍa* (a pond) in the month of Śrāvaṇa (July-August), or on a full moon day will also attain Heaven.

vaiśākhe pūrṇimāyāṃ tu yo naro bhaktisaṃyutaḥ /
kuṃbheśvaraṃ snāpayati śitalena sugandhinā /39
vāriṇā rudrasūktaistu tasya puṇyaphalaṃ śṛṇu /
kapilānāṃ sahasrasya dānādyajjāyate phalam /40
tat phalaṃ samavāpnoti nātra kāryā vicāraṇā /

tauryatrikaṃ kārayati yaḥ kumbheśvarasannidhau /41
atra bhuktvā mahābhogānante yāti parāṃ gatim /

naro bhūtacaturdaśyāṃ kārtike bhaktisaṃyutaḥ /42
dīpamālāṃ kārayati yaḥ kumbheśvarasannidhau /
mahādevaprasādena yamalokaṃ na paśyati /43

yattīrthodbhavavāriṇā suniyataṃ snātvā naro nityaśaḥ
pītvā vāri sunirmalaṃ kimatha vā kṛtvā mukhakṣālanam /
puṇyaṃ yo'pyabhinandate pratidinaṃ śrīdevakuṃbheśvaram /
bhuktvā sarvasukhāni yāti nagarīṃ so'nte purīṃ śāmbhavīm /44

śrutvā 'dhyāyamimaṃ puṇyaṃ mahāpātakanāśanam /
mucyate sarvapāpebhyaḥ kumbheśvarasamudbhavam /45

15.39-40 Listen to the rewards for the religious merit of the man who bathes Kumbheśvara with cold, fragrant water, reciting the *Rudra-sūkta* (a Vedic prayer to Śiva) on the full moon day in the month of Vaisākha (April-May). The rewards that come from giving away one thousand cows will be achieved [by such a man]. One should not have any doubt about that.

15.41 One who organizes triple symphony (singing, dancing and instrumental music) at Kumbheśvara will enjoy great happiness in the world, and at the end, will attain the ultimate position (*mokṣa* [salvation]).

15.42-43 A man, who offers illumination at Kumbheśvara on the fourteenth day of the lunar calender in the month of Kārtika (October-November) with devotion, will not even see the world of Yama (god of death) because of the grace of Mahādeva (Śiva).

15.44 A man who bathes every day in the water coming out of whose (Śiva's) holy place, drinks the clean water there, or washes his face, and also greets holy Lord Kumbheśvara every day, will enjoy all happiness, and will go to the city of Śiva (Kailāsa) at the end [of his life].

15.45 Listening to the "Appearance of Kumbheśvara", this holy chapter that destroys great sins, one will be free from all the sins.

vedāntavettā viprah syāt kṣatriyo vijayī bhavet /
vaiśyo dhanasamṛddhaḥ syācchūdraḥ sadgatimāpnuyāt /46

kanyārthī labhate kanyāṃ dhanārthī labhate dhanam /
vidyārthī labhate vidyāmaputraḥ putramāpnuyāt /47

gurviṇī janayet putraṃ śrutvādhyāyamimaṃ śubhaṃ /
patikāmanayā kanyā śrutvā vindati satpatim /48

iti śrīskandapurāṇe himavatkhaṇḍe nepāla-māhātmye
kumbheśvarotpattirnāma pañcadaśo'dhyāyaḥ //15//

15.46 A Brahman will be knowledgeable of the Vedānta [philosophy], a Kṣatriya will be victorious, a Vaiśya will be prosperous and a Śudra will achieve salvation [by listening to this story].

15.47 A seeker of a bride will find a bride, a seeker of wealth will find wealth, a seeker of knowledge (student) will gain knowledge, and a seeker of a son will have a son [by listening to this story].

15.48 Listening to this auspicious chapter, a pregnant woman will beget a son. If a girl, seeking husband, listens to it, she will find a good husband.

Thus ends the fifteenth chapter
named the "Appearance of Kumbheśvara"
in the *Nepāla-māhātmya*
in *Himavatkhaṇḍa* of the *Skandapurāṇa*.

Chapter Sixteen
Pulastya's Marriage with Tṛṇabindu's Daughter

mārkṇḍeya uvāca
tato'gastyaprabhṛtibhirmunibhiḥ saha candramā /
jagāma harṣasaṃyukto devaṃ paśupatīśvaram /1

tato'nujñāṃ prārthayitvā vidhuḥ paśupatīśvaram /
rājarājeśvarīṃ draṣṭuṃ jagāmāgastyasaṃyutaḥ /2

pūjayitvā yathānyāyaṃ rājarājeśvsarīṃ śivām /
dṛṣṭvā mahādbhutaṃ kūpaṃ sūcakaṃ bhāvijanmanaḥ /3
dṛṣṭvā 'tha bhairavaṃ devaṃ vatsalāṃ pravilokya ca /
stanakuṇḍaṃ paśukuṇdaṃ vīkṣya guhyeśvarīṃ gataḥ /4

guhyeśvarīṃ pūjayitvā mahāvibhavavistaraiḥ /
dṛṣṭvā tīrthānyanekāni kumbhasambhavasaṃyutaḥ /5
gokarṇeśaṃ mahāliṅgaṃ yayau munigaṇairvṛtaḥ /

yajñabhūmiṃ samālokya munīn prāha ghaṭodbhavaḥ /6

Mārkaṇḍeya said:

16.1 Then Candramā (the Moon) went happily to Lord Paśupati with the munis including Agastya.

16.2 Then the Moon requested Paśupati's permission to pay visit to Rājarājeśvarī (Pārvatī), and went (to pay visit to her) with Agastya.

16.3-4 Worshipping Rājarājeśvarī (Pārvatī) according to the standard rules, paying visit to the most wonderful well which foretells the future life, then paying visit to Lord Bhairava, and paying visit to Vatsalā, and paying visit to Stanakuṇḍa and Paśukuṇḍa, he went to Guhyeśvarī.

16.5 Worshipping Guhyeśvarī with great and elaborate provisions, and paying visit to many holy places, [the Moon], together with Agastya and many other munis, went to Gokarṇeśvara, the great *liṅga*.

16.6 Looking at the sacrificial ground there, Agastya said to the munis:

atraiva rāvaṇastepe tapaḥ paramadāruṇam /7
atrājuhāva paulastyo yajñaṃ paramaduṣkaram /
tapasyayā sa paulastyo laṅkāsthānamanuttamam /8
lebhe cakre vaśe devān rākṣasānāmadhīśvaraḥ /
gokarṇeśaprasādena trailokye durjayo'bhavat /9

agastyasya vacaḥ śrutvā munīnāmagratastadā /
bhṛguvaṃśasamutpannaḥ śyāmo nāma tapodhanaḥ /10
mudā paramayā yuktaḥ papraccha ghaṭasaṃbhavam /

śyāma uvāca
rāvaṇasya kulaṃ janma tapasyāṃ vikramaṃ tathā /11
śrotumicchāmyaśeṣeṇa vada sarvaṃ taponidhe /

mārkaṇḍeya uvāca
etat tu vacanaṃ śrutvā bhārgavasya mahātmanaḥ /12
kumbhayonirmahātejā vākyametaduvāca ha /

16.7-9 Right here did Rāvaṇa practice the most dreadful penance. Here did Paulastya (Grandson of Pulastya [Rāvaṇa]) perform the most difficult sacrifice. By dint of his penance, Rāvaṇa obtained the best place, Laṅkā, and the king of the Rākṣasas (Rāvaṇa) brought the gods under his control. And, by the grace of Gokarṇeśvara, he became invincible in all the three worlds.

16.10 Hearing the words of Agastya, a muni named Śyāma, born in the family of Bhṛgu, asked Agastya in front of the munis, with great happiness:

Śyāma said:
16.11 I want to hear about Rāvaṇa's ancestry, birth, *tapasyā* (penance) and bravery. C *Taponidhi* (rich in penance), please tell me all.

Mārkaṇḍeya said:
16.12 Hearing these words of Bhārgava (Śyāma) the great soul, Agastya with great brilliance, spcke the following words.

Note on 16.12 What follows is the story of Rāvaṇa, the demon king of Lanka, who became powerful because of his extraordinary penance. Together with his brothers Kumbhakarṇa and Vibhīṣaṇa, he practiced penance for thousands of years. The story of Rāvaṇa's penance and the rest of his life as the king of Lanka is available in the famous Indian epic Rāmāyaṇa by Vālmīki. The story of Rāvaṇa's *tapasyā* and achievement of the kingdom of Lanka continues up to chapter 25. The story as it is in the *Nepāla-māhātmya* tells that it was in Nepal where the demon king had practiced his penance.

agastya uvāca
śṛṇu śyāma yathā vṛttaṃ tasya tejo balaṃ mahat /13
jaghāna ca ripūn yastu yathā'vadhyaśca śatrubhiḥ /
ahaṃ te rāvaṇasyedaṃ kulaṃ janma ca bhārgava /14
varapradānaṃ ca yathā tathā sarvaṃ bravīmi te /

purā kṛtayuge śyāma prajāpatisutaḥ śubhaḥ /15
pulastyo nāma viprarṣiḥ sākṣādiva hutāśanaḥ /

nāmakīrtyā guṇāt tasya dharmataḥ śīlatastathā /16
prajāpateḥ suta iti śakyaṃ jñātumataḥ paraṃ /
sa tu dharmaprasādena meroḥ pārśve mahāgireḥ /17
tṛṇabindvāśramaṃ gatvā nyavasan munipuṅgavaḥ /

kurvatastasya hi tapaḥ svādhyāyaniratātmanaḥ /18
gatvāśramapadaṃ ramyaṃ vighnam kanyāḥ prakurvate /

tatra pannagakanyāśca rājarṣitanayāśca yāḥ /19
krīḍyante'psarasaścaiva taṃ deśamupapedire /

nityaśastaṃ pradeśam tu gatvā krīḍanti kanyakāḥ /20
deśasya ramaṇīyatvāt pulastyo yatra sa dvijaḥ /

Agastya said:

16.13-14 O Śyāma, listen to how great his (Rāvaṇa's) strength was, and how he killed his enemies. I will tell you exactly how it was, O Bhārgava (Śyāma), about Rāvaṇa's ancestry, birth, and granting of his wish.

16.15 Long, long ago in *Kṛta yuga* (the golden age), O Śyāma, Prajāpati had a good son named Pulastya, a *Brahmarṣi* (a Brahman sage) as bright as fire.

16.16-17 He could be identified as the son of Prajāpati by his very name, virtues, piety, and character. And then the great muni (Pulastya), out of his love for religion, went to Tṛṇabindu's hermitage on the side of the great Mt. Meru.

16.18 As he practised *tapasyā* (penance) and was engaged in the study of the Vedas, girls used to go to his beautiful hermitage.

16.19 The Nāga-kanyās (girls of the Nāgas), daughters of kings, and the *Apsaras* who used to play there also reached that place (of Pulastya).

16.20 The girls always went to that place and played there, because the place, where the Brahman, Pulastya, lived was beautiful.

atha kruddho mahātejāḥ vyājahāra mahāmuniḥ /21
yā me darśanamāgacchet sā garbhaṃ dhārayediti /

tāstu sarvāḥ pratigatāḥ śrutvā vākyaṃ mahātmanaḥ /22
brahmapāśabhayādbhītāḥ na taṃ deśaṃ siṣevire /

tṛṇabindostu rājarṣerduhitā na tathā'śṛṇot /23
gatvāśramapadaṃ tasya sā cacāra sunirbhayā /

tasminneva tu kāle tu prājāpatyo mahāmuniḥ /24
svādhyayamakarot tatra tapasā dyotitaprabhaḥ /

tasya vedadhvaniṃ śrutvā dṛṣṭvā taṃ ca tapodhanam /25
abhavat pāṇḍudehā sā suvyañjitaśarīrajā /

babhūva sahasodvignā dṛṣṭvā tadrūpamātmanaḥ /26
idaṃ kiṃ taditi jñātvā piturgatvāśramaṃ sthitā /

tāṃ dṛṣṭvā tu tathābhūtāṃ tṛṇabindurathābravīt /27
kimetadidṛśaṃ rūpaṃ dhārayasyātmano vapuḥ /

16.21 Then the great muni, with great power, became angry and said: May she, whoever she is, coming within my sight, be pregnant.

16.22 Hearing the words of the great soul, all of them left, as they were afraid of the curse of the Brahman and did not come to that place [any more].

16.23 The daughter of Tṛṇabindu, *Rājarṣi* (the royal sage), did not, however, hear [what Pulastya had said]. So, she went to his hermitage and fearlessly wandered around.

16.24 At that very moment, the great muni, son of Prajāpati (Pulastya), shining with the brilliance of *tapasyā*, was studying the Vedas.

16.25 Hearing his utterance of the Vedas, and seeing the muni (Pulastya), she became pale-white, and had obvious signs of pregnancy.

16.26 Immediately, she was concerned to see that form of her [body]. 'What is this?' she thought, and went back to her father's hermitage and stayed [there].

16.27 Seeing her in that form, Tṛṇabindu said: What is this that you have been wearing such form of your body?

sā'tha kṛtvāñjaliṃ dīnā kanyovāca tapodhanam /28
na jāne kāraṇaṃ tāta yena me rūpamīdṛśam /
kiṃ tu pūrvaṃ gatāsmyekā maharṣerbhāvitātmanaḥ /29
pulastyasyāśramapadamanveṣṭuṃ svasakhījanaṃ /

na cāpaśyamahaṃ tatra kāñcidapyāgatāṃ sakhīm /30
rūpasya tu viparyāsaṃ labdhvaivāhamihāgatā /

tṛṇabindustu rājarṣistapasā bhāvitaḥ svayaṃ /31
dhyānaṃ viveśa taccāpi dadarśa muniśāpajam /

sa tu vijñāya taṃ śāpaṃ maharṣerbhāvitātmanaḥ /32
tanayāsahito gatvā pulastyamidamabravīt /

bhagavaṁstanayāṃ tvam me guṇaiḥ svaireva bhūṣitām /33
bhikṣām pratigṛhāṇemāṃ mayā te pratipāditām /

tapaścaraṇakhinnasya śrāmyamāṇakriyasya te /34
suśrūṣātatparā nityaṃ bhaviṣyati na saṃśayaḥ /

evaṃ bruvāṇaṃ taṃ caiva rājarṣiṃ dhārmikam tadā /35
pratigṛhyā'bravīt kanyāṃ bāḍhamityeva sa dvijaḥ /

16.28-30 Then the girl folded her hands, and said to the muni *tapodhana* (rich in penance): I do not know the reason, Father, why my body has turned into this form. I had gone alone to the hermitage of Pulastya, the great *ṛṣi* purified by meditation, to look for my friends. But I did not see any of my friends coming there, and finding a change in the form [of my body], I came back here.

16.31 Tṛṇabindu, the royal sage, himself purified by meditation, entered into meditation again, and saw that [the pregnancy of his daughter] was caused by the curse of the muni (Pulastya).

16.32 Knowing about that curse of the great *ṛṣi*, purified by meditation, he went, together with his daughter, to Pulastya and said the following:

16.33 O Lord, please accept my daughter, adorned with her own virtues. Please accept the alms brought to you by me.

16.34 She will always and undoubtedly be ready to attend on you when you are wearied of *tapasyā* and tired of your works.

16.35 The Brahman accepted the girl, and to the sage who had spoken so, he said: So be it !

datvā'tha sa gataḥ kanyāṃ svamāśramapadaṃ nṛpaḥ /36
sā'pi tatrāvasat sādhvī toṣayantī patiṃ guṇaiḥ /
tasyāśca śīlavṛttābhyām tutoṣa munipuṇgavaḥ /37

prātaḥ sa tu mahātejā vākyametaduvāca ha /
parituṣṭo'smi te bhadre guṇānāṃ sampadā bhṛśam /38
tuṣṭaśca vitarāmyatra putramātmasamaṃ tava /
ubhayorvaṃśakartāraṃ paulasteyamiti śrutam /39
yasmāt tu viśrutā vedāstvayaivābhyasyato mama /
tasmāt sa viśravā nāma bhaviṣyati na saṃśayaḥ /40

evamuktvā tu sā kanyā prahṛṣṭenāntarātmanā /
acireṇaiva kālena prāptaṃ viśravanāmakam /41
sa tu lokatraye jñātaḥ śaucakarmasamanvitaḥ /
buddhimān samadarśī ca vratācārarucistathā /42
satyavākyaḥ kṛtajñaśca dyutimān dhṛtimān vaśī /
piteva tapsā yukto viśravā munipuṅgavaḥ /43

iti śrīskandapurāṇe himavatkhaṇḍe nepāla-māhātmye
ṣoḍaśodhyāyaḥ //16//

16.36-37 Giving his daughter [to Pulastya for a wife], the king went back to his hermitage. She stayed there as a fine lady pleasing her husband with her virtues. The best muni was also satisfied with her character and conduct.

16.38-40 One morning the muni possessing a great splendor, said these words: O auspicious one, I am highly pleased with your virtues and beauty. Satisfied with you, I will give you a son known as Paulastya, who will continue the family of both of us. Since you have heard (*viśrutā*) the Vedas from me repeating them, he will undoubtedly be named Viśravā.

16.41-43 When he, with happy mind, said so to the girl, [a boy] named Viśravā was, indeed, born in a short time. He became well-known in all the three worlds as Viśravā, a great muni, engaged in holy works, wise, even-minded, interested in taking vows, truthful, grateful, brilliant, patient and self-restrained, and endowed with *tapasyā* like his own father.

Thus ends the sixteenth chapter
in the *Nepāla-māhātmya*
in *Himavatkhaṇḍa* of the *Skandapurāṇa*.

Chapter Seventeen

Brahmā's Granting of Wish to Sukeśa

agastya uvāca
atha putra pulastyasya viśravā munipuṅgavaḥ
acireṇaiva kālena piteva tapasi sthitaḥ /1
satyavāk śilavāg dakṣaḥ svādhyāyanirataḥ śuciḥ /
sarvabhogeṣvasaṃsakto nityadharmaparāyaṇaḥ /2

jñātvā ca tasya tadvṛttaṃ bhāradvājo mahāmuniḥ /
dadau viśravase bhāryāṃ svasutāṃ varavarninim /3

pratigṛhya tu dharmeṇa bhāradvājasutāṃ tadā
mudā paramayā yukto viśravā munipuṅgavaḥ /4
sa tasyāṃ viryasampannamapatyaṃ paramadbhutam /
janayāmāsa dharmajñaṃ sarvairātmaguṇairyutam /5

tasmin jāte saṃbabhūva santuṣṭaḥ sa pitāmaha /
nāma cāsyākarot prityā sarvadevarṣibhistathā /6
yasmād viśravaso'patyaṃ sādṛśyād viśravā iva /
tasmād vaiśravaṇo nāma bhaviṣyatyeṣa viśrutaḥ /7

Agastya said:

17.1-2 Then the son of Pulastya, Viśravā, the great muni, soon positioned [himself] in the *tapas* (penance) like his own father. Truthful, soft-spoken, able, engaged in the Vedic studies, pure, unattached to any enjoyments, and always engaged in religious duties.

17.3 Knowing about his conduct like that, the great muni, Bhāradvāja gave his beautiful daughter to Viśravā in marriage.

17.4-5 Marrying the daughter of Bhāradvāja with a sense of duty, Viśravā, the great muni, felt great satisfaction. Then from her he had a powerful and most wonderful child born, who was knowledgeable of the *dharma*, and had all his (Viśravā's) qualities [inherited].

17.6-7 When he (the child) was born, the grandfather (Pulastya) was very satisfied, and, together with all the *devarṣis* (divine sages), he chose his name. Since he is a child of Viśravā, and since he is like Viśravā himself in appearance, he will be known by the name Vaiśravaṇa.

sa tu vaiśravaṇastasya tapovanagatastadā /
avardhatāhutihuto mahāte jā yathā'nalaḥ /8
tathā'śramapadasthasya buddhirjajñe mahātmanaḥ /
cariṣyāmi yato dharmaṃ dharmo hi paramā gatiḥ /9

tato varṣasahasrāṇi tapastepe caturdaśa /
pūrṇe pūrṇe sahasre ca tāṃ tāṃ vṛttimupasthitaḥ /10
jalāśī marutāhāro nirāhārastathaiva ca /
evaṃ varṣasahasrāṇi gatānyasyaikavarṣavat /11

atha prīto mahātejāḥ sendraiḥ suragaṇaiḥ saha /
gatvāśramapadaṃ tasya brahmedaṃ vākyamabravīt /12

parituṣṭo'smi te vatsa karmaṇānena suvrata /
varaṃ vṛṇiṣva bhadraṃ te varārhastvaṃ hi me mataḥ /13

athābravīd vaiśravaṇaḥ pitāmahamupasthitaṃ /
bhagavan lokapālatvamiccheyaṃ vittarakṣaṇam /14
tatrābravīd vaiśravaṇaṃ parituṣṭena cetasā /
brahmā saha suraiḥ sarvairbāḍhamityeva hṛṣṭavat /15

17.8-9 Vaiśravaṇa, staying in *tapovana* (the forest for penance), grew with great splendor, like a fire with oblations offered to it. As he stayed in the hermitage, the great soul determined in his mind: I will practise *dharma* since *dharma* is the ultimate goal.

17.10-11 Then he practised the *tapas* (penance) for fourteen thousand years. At the completion of each thousand years he attained each of the fourteen *vṛttis* (states of existence). Once drinking water only, once feeding [himself] only on air, and then feeding on nothing—he, thus, spent a thousand years like one year.

17.12 Then pleased [with him], Brahmā, with great splendor, went to his hermitage with gods including Indra, and said these words:

17.13 O dear boy, I am pleased with you for this performance of yours. O *suvrata* (strict in the observance of vows), ask for your wish. It is my decision that you deserve a wish [be granted].

17.14-15 Then Vaiśravaṇa said to Brahmā present there: O Lord, I want to be a *Lokapāla* (a regent or a guardian of a quarter of the world), protecting the wealth [of the world]. Right then and there, Brahmā, accompanied by all [other] gods, said with happy mind: "So be it."

ahaṃ hi lokapālānāṃ caturthaṃ sraṣṭumudyataḥ /
yamendravaruṇānāṃ vai padaṃ tat tavu cepsitaṃ /16
sat kṛtaṃ gaccha dharmajña dikpālatvamavāpnuhi /
yamendravarunānāṃ vai caturtho'dya bhaviṣyasi /17

etacca puṣpakaṃ nāma vimānaṃ sūryasannibham /
pratigṛṇhiṣva bhadraṃ te tridaśaiḥ samatāṃ vraja /18
svastyastu te gamiṣyāmaḥ sarva eva yathāgatāḥ /
kṛtakṛtyā vayaṃ jātāstava datvā mahāvaram /19

ityuktvā sa yayau brahmā saha devairnabhasthalam /
gateṣu brahmamukhyeṣu deveṣu ca mahātmasu /20
dhaneśaḥ pitaraṃ prāha vinayāt praṇato vacaḥ /

bhagavaṁllabdhavānasmi varaṃ kamalayonitaḥ /21
nivāsaṃ na tu me devo vidadhe sa prajāpatiḥ /
evamuktastu putreṇa viśravā munipuṅgavaḥ /22
vacanaṃ tatra dharmajña śrūyatāmityathābravit /
laṅkā nāma purī ramyā nirmitā viśvakarmaṇā /23
rākṣasānāṃ nivāsāya yathendrasyāmarāvatī /
tatra tvaṃ vasa bhadraṃ te ramase tatra nityaśaḥ /24
ramaṇīya purī sā hi rukmavaidūryatoraṇā /

17.16-17 I was determined to create the fourth *Lokapāla* after Yama, Indra and Varuṇa. That position is desirable to you. You did the right thing O *Dharmajña* (knowledgeable of *dharma*); go and assume that position of *Dikpāla (Lokapāla)*. You will be the fourth [*Lokapāla*] after Yama, Indra, and Varuṇa.

17.18-19 This is an aircraft called Puṣpaka, which is [splendorous] like the sun. Take it. Be blessed. Be equal to gods. Be blessed, we all will go just as we came. We are accomplished by granting you the great wish.

17.20 Saying this, Brahmā went to Heaven with gods. And when all the gods and sages led by Brahmā left, Dhaneśa (Vaiśravaṇa) said these polite words to his father:

17.21-24 O Lord, I have received my wish from Brahmā. But, Prajāpati (Brahmā) did not make my abode. When Viśravā, the great muni, was told so by his son, he said: Listen, O knowledgeable of *dharma* (religion), and continued: The beautiful city of Laṅkā, made by Viśvakarmā (the architect of gods), is just like Indra's Amarāvatī, for the Rākṣasas (demons) to live. You may stay there. God bless you. You will like it there forever. That city, with arched doorways made of gold and *lapis lazuli*, is really beautiful.

rākṣasaiḥ sā tu saṃtyaktā purā viṣṇubhayārditaiḥ /25
śūnyā rakṣogaṇaiḥ sarvaiḥ rasātalatalaṃ gataiḥ /
sa tvaṃ tatra nivāsāya rocayasvā matiṃ svakām /26
nirdoṣastatra te vāso na ca doṣo'sti kaścana /

etacchrutvā tu dharmātmā dharmiṣṭham vacanaṃ pituḥ 27
niveśayāmāsa tadā laṅkāṃ parvatamūrdhani /
nairṛtānāṃ sahasraiḥ sā muditairbahubhistadā /28
acireṇaiva kālena saṃpūrṇā tasya śāsanāt /
sa tu tatrāvasat prito dharmātmā nairṛtaiḥ saha /29
samudraparikhāyāṃ tu laṅkāyāṃ viśravaḥsutaḥ /

kāle kāle sa tu tadā puṣpakena dhaneśvaraḥ /30
abhyagacchad vinitātmā pitaraṃ mātaraṃ tathā /

mārkaṇḍeya uvāca
agastyasya vacaḥ śrutvā śyāmaḥ provāca taṃ munim /31

śyāma uvāca
bhagavan pūrvamapyeṣā laṅkā''sit piśitāśinām /
iti dambhavacaḥ śrutvā jāto me vismayaḥ punaḥ /32

17.25-26 A long time ago, that city was deserted by the Rākṣasas, who were terrified by the fear of Viṣṇu. Because all the Rākṣasas have gone to the Rasātala (one of the seven underworlds), the city is empty. So you should make up your mind to live there. Your living there will be free from problems. There is no problem at all!.

17.27-29 Hearing these words from his father, the pious one (Kubera) established the city of Laṅkā on top of a mountain. Then it was not too long before the city was filled with many thousands of Rākṣasas, pleased with his (Kubera's) rule. Pious Vaiśravaṇa (Kubera) happily lived there with the Rākṣasas in Laṅkā surrounded by the ocean as a moat.

17.30 From time to time, polite-minded Kubera went by the Puṣpaka [aircraft] to visit his father and mother.

Mārkaṇḍeya said:
17.31 Hearing the words of Agastya, Śyāma said to the muni:

Śyāma said:
17.32 O Lord, hearing the fraudulent words that Laṅkā belonged to the Rākṣasas even before this, I am surprised again.

pulastyavaṃśādutpannā rākṣasā iti naḥ śrutam /
idānīmanyataścāpi sambhavaḥ kīrtitastvayā /33
rāvaṇāt kumbhakarṇācca prahastād vikaṭādapi /
rāvaṇasya ca putrebhyaḥ kiṃ na te balavattarāḥ /34
ka eṣāṃ pūrvako brahman kiṃ nāmānaśca kiṃbalāḥ /
aparādhaṃ ca kiṃ prāpya viṣṇunā bādhitāstataḥ /35
etadvistarataḥ sarvaṃ kathayasva mamānagha /
kautūhalamidaṃ tvaṃ me nuda bhānuryathā tamaḥ /36
bhārgavasya vacaḥ śrutvā pratyabhāṣata taṃ punaḥ /

agastya uvāca
prajāpatiḥ purā sṛṣṭvā āpo bhārgavanandana /37
apāṃ gopāyane satvānasṛjat padmasambhavaḥ /

te satvāḥ sarvakālena vinītavadupasthitāḥ /38
kiṃ kurma ityabhāṣanta kṣutpipāsābhayārditāḥ /

prajāpatistu tān sarvān pratyāha prahasanniva /39
yakṣatāpaḥ prayatnena rakṣateti ca bhārgavaḥ /
rakṣāma iti tatrānyair yakṣāmaścetyathāparaiḥ /40
kṣudhitākṣudhitairuktam tatastānāha bhūtakṛt /

17.33-36 We had heard that the Rākṣasas were born in the family of Pulastya. Their origin was described by you here as well as elsewhere. Were they not stronger than Rāvaṇa, Kumbhakarṇa, Prahasta and the sons of Rāvaṇa? O Brahman, who were their ancestors? What were their names? What was their strength? Finding what offence did Viṣṇu suppress them? O Pious one, tell me all this in detail please. Remove this curiosity of mine just as the sun removes darkness. Hearing the words of Bhārgava (Śyāma), he answered again.

Agastya said:
17.37 O Śyāma, long ago, Brahmā created water, and for the protection of water, he created living beings.

17.38 Those living beings always lived in discipline. Once, tormented by hunger, thirst and fear, they asked: What shall we do?

17.39-40 O Bhārgava (Śyāma) Brahmā smiled and answered all of them: Drink the water, and protect it as well. Those who were not hungry said: *Rakṣāmas* ([We will] protect [it]); others who were hungry said: *Yakṣāmas* ([We will] consume [it]). Then Brahmā (Creator) said to them:

yakṣāma iti yairuktamato yakṣā bhavantu vaḥ /41
rakṣāma iti yairuktaṃ rākṣasāste bhavantu vaḥ /

tataḥ prahetirhetiśca rākṣasau bhrātarāvubhau /42
madhukaiṭabhasaṅkāśau babhūvaturarindamau /

prahetirdhārmikastastra dānavān so'bhikāṅkṣati /43
hetirdārakriyārthaṃ tu yatnaṃ paramamāsthitaḥ /

sa kālabhaginīṃ patnīṃ bhayānāmabhayāvahām /44
udāvahadameyātmā svayameva mahāmatiḥ /

sa tasyāṃ janayāmāsa hetī rākṣasapuṅgavam /45
putraṃ putravatāṃ śreṣṭham vidyutkeśaminti śrutam /

sa hetiputro vikrāntaḥ pradīpāgnisamaprabhaḥ /46
vyavardhata mahātejāstoyamadhye yathāmbujam /

sa yadā yauvanaṃ tatra prāpta āsīnniśācaraḥ /47
tato dārakriyāṃ tasya kartuṃ vyavasitaḥ pitā /
sandhyāduhitaraṃ so'tha nāmnā śālakaṭaṅkaṭām /48
varayāmāsa putrāya hetī rākṣasapuṅgavām /

17.41 Those who said *Yakṣāmas* ([We will] consume [it]), may you be the Yakṣas (a class of demigods); those who said *Rakṣāmas* ([We will] protect [it]), may you be the Rākṣasas (demons).

17.42 Then were born two Rākṣasas—Praheti and Heti, who were equal to Madhu and Kaiṭabha [in strength], and who suppressed their enemies.

17.43-44 Praheti was pious, and liked the Dānavas. Heti made utmost effort to get married. Then he, (Heti) the great soul and very wise person, married the sister of Kāla (Yama), who protected those who are in fear.

17.45 Heti had her give birth to a son, a great Rākṣasa named Vidyutkeśa, the best of the sons of those who had sons.

17.46 The son of Heti (Vidytkeśa) was brave, splendorous like burning fire, and grew with great splendor like a lotus in the middle of water.

17.47-48 When the Rākṣasa (Vidyutkeśa) was of age, his father made efforts to get him married. Then Heti chose the daughter of Sandhyā named Śālakaṭaṅkaṭā, the best of the Rākṣasa girls.

avaśyameva dātavyā varāya ceti sandhyayā /49
cintayitvā sutā dattā vidyutkeśāya bhārgava /

sandhyāyāstanayāṃ labdhvā vidyutkeśo niśācara /50
reme vai sa tayā sārdhaṃ paulomyā maghavāniva /

kasyacittvatha kālasya śyāma śālakaṭaṅkaṭā /51
vidyutkeśāt garbhamāpa ghanarājīva cārṇavāt /

tataḥ sā rākṣasī garbhaṃ ghanagarbhasamaprabham /52
prasūtā mandaraṃ gatvā gaṅgā garbhamivāgnijām /

tasminnutsṛjya taṃ garbhaṃ vidyutkeśādratārthinī /53
reme patyā tadā sarvaṃ vismṛtya sutamātmanḥ /

tayotsṛṣṭastu sa śiśuḥ pradīpāgnisamaprabhaḥ /54
āsye pāṇiṃ samādhāya megahvad viruroda ha /

athopariṣṭāduparisthito devo maheśvaraḥ /55
apaśyadumayā sārdhaṃ rudantaṃ rākṣasātmajam /

17.49 O Śyāma, Sandhyā also thought that the girl should certainly be given to the [proposed] groom, and gave her daughter to Vidyutkeśa (in marriage).

17.50 Receiving the daughter of Sandhyā, Vidyutkeśa, the Rākṣasa, enjoyed living with her, like Indra with Pulomajā.

17.51 O Śyāma, after some time, Śālakaṭaṅkaṭā received pregnancy from Vidyutkeśa, like a line of cloud [is generated] from the ocean.

17.52 Then the Rākṣasī went to the Mandara mountain, and begot a child, splendorous like the lightning, like Gaṅgā who had begotten Agniputra (Kārtikeya).

17.53 Desirous of sexual pleasure, [the mother] left the baby there (at the Mandara mountain), and enjoyed herself with her husband, forgetting all about her own son.

17.54 Abandoned by her, the baby who had the splendor of burning fire, cried, putting his hand in mouth, with a sound like that of the [roaring] clouds.

17.55 Then Lord Śiva, sitting on the back of his bull, together with Pārvatī, saw the son of the Rākṣasa from above.

kāruṇyādatha pārvatyā bhavastripurasūdanaḥ /56
taṃ rākṣasātmajaṃ cakre pitureva vayaḥsamam /

amaraṃ caiva taṃ kṛtvā mahādevo'kṣayāvaham /57
puramākāśagaṃ prādāt pārvatyāḥ prītikāmyayā /

umayā'pi varo datto rākṣasānāṃ bhṛgūdvaha /58
garbhaprāptiḥ sadya eva prasūtiḥ sadya eva tu /
jātasya ca vayaḥprāptiḥ kāmataśca bhṛgūdvaha /59

tataḥ sukeśo varadānasaṃsthitaḥ
śriyaṃ prabhoḥ prāpya bhavasya pārśvataḥ /
cacāra sarvatra mahāmatiḥ kṣaṇāt
khagaṃ puraṃ prāpya purandaro yathā /60

iti śrīskandapurāṇe himavatkhaṇḍe nepāla-māhātmye
sukeśavaradānaṃ nāma saptadaśodhyāyaḥ //17//

17.56 Because of pity [felt by] Pārvatī, Lord Śiva, killer of Tripura, [immediately] made the son of Rākṣasa as old as his own father.

17.57 Making him immortal, Lord Śiva gave him an indestructible city hanging in the sky for the happiness of Pārvatī.

17.58-59 O Śyāma, Pārvatī also gave a wish to all the Rākṣasas that they be in the wombs [of their mothers] immediately, be born immediately, and when born, come of age immediately even if they are the offsprings of lust.

17.60 Then, Sukeśa, a great-spirited [Rākṣasa], stationed in a blessed position, and receiving dignity from Lord Śiva, immediately moved all around as he had received a city in the sky like Indra (who had also his city Amarāvatī in the sky).

Thus ends the seventeenth chapter
named the"Granting of wish to Sukeśa" in the *Nepāla-māhātmya*
in *Himavatkhaṇḍa* of the *Skandapurāṇa*.

Chapter Eighteen

The Origin of Laṅkā

agastya uvāca
sukeśaṃ dhārmikaṃ matvā varalabdhaṃ ca rākṣasaṃ /
grāmaṇirnāma gandharvo viśvāvasusamaprabhaḥ /1
tasya devavatī kanyā dvitīyā śrīrivāparā /
tāṃ tasmai pradadau prītaḥ kṛṣṇāyevodadhiḥ śriyam /2

varadānakṛtaiśvaryaṃ sā taṃ prāpya patiṃ priyam /
āsīd devavatī hṛṣṭā dhanaṃ prāpya ca durbhagaḥ /3
sa tayā saha suprīto reme ca rajanīcaraḥ /

añjanāgarbhaniṣpanno gajo vā'sīt tayeva hi /4
devavatyāṃ sukeśastu janayāmāsa bhārgava /

sa trinetrasamān putrān janayāmāsa rākṣasaḥ /5
mālyavantaṃ sumāliṃ ca māliṃ ca sumahābalam /

trayaḥ sukeśasya sutāḥ tretāgnisamatejasaḥ /6
trayo lokā ivānyatvaṃ gatāstraya ivāgnayaḥ /

Agastya said:

18.1-2 Thinking that Sukeśa was a pious and blessed Rākṣasa, a Gandharva named Grāmaṇī, who was like Viśvāvasu, and who had a girl Devavatī, almost like another (second) Lakṣmī, happily gave the girl to him (Sukeśa) just as the Ocean had given Lakṣmī to Viṣṇu.

18.3 Devavatī was happy to have a loving husband, who had obtained a great wealth by the blessings of Śiva. And, the Rākṣasa (Sukeśa) also very happily enjoyed himself with her.

18.4 Just as an elephant was born out of the womb of Añjanā, Sukeśa also had a child borne by Devavatī.

18.5 The Rākṣasa (Sukeśa) had three sons born, all equal to Śiva, — Mālyavān, Sumālī and Māli, all very strong.

18.6 Sukeśa's three sons were like three fires *(Dakṣiṇāgni, Gārhapatyāgni* and *Āhavanīyāgni)*, or the three worlds changed into three fires.

trayo mantrā ivātyugrāstrayo ghorā ivāgnayaḥ /7
vivṛddhimagamaṁstatra vyādhayaḥ prabalā iva /

dhanaṃ prāpya tataste tu jñātvaiśvaryaṃ piturmahat /8
tapastaptum gatā evaṃ bhrātaraḥ kṛtaniścayāḥ /

pragṛhya niyamān ghorān rākṣasā munipuṅgava /9
cerustatra tapo ghoraṃ sarvabhūtabhayāvahāṃ /

saty=rjavadamodbhūtaḥ sa tu teṣāṃ tapobalaḥ /10
nirdadāheva lokāṁstrīn sadevāsuramānuṣān /

tato devaścaturvaktro vimānaṃ varamāsthitaḥ /11
sukeśaputrānāmantrya varado'smītyabhāṣata /
brahmāṇaṃ varadaṃ jñātvā hṛṣṭā bhārgava rākṣasāḥ /12
ūcuḥ prāñjalayaḥ sarve vepamānā iva drumāḥ /

tapasārādhito deva dadāsi yadi no varān /13
ajeyāḥ śatruhantārastathaiva cirajīvinaḥ /
prabhaviṣṇo bhaviṣyāmaḥ parasparamanuvratāḥ /14

18.7 They were fierce like the three *mantras*, or fierce like fires, and they grew up like powerful diseases.

18.8 Receiving wealth, and knowing about their father's prosperity, the three brothers went out to practice *tapasyā* (penance).

18.9 O best muni, the three Rākṣasas took up the most austere rules for themselves, and performed a dreadful *tapasyā* that scared all the living beings.

18.10 The power of their *tapasyā* which came out of truth, simplicity and self-restraint would almost burn the three worlds (heaven, earth, and hell) together with gods, men and Rākṣasas.

18.11-12 Then Lord Brahmā, sitting in a good aircraft, called the sons of Sukeśa, and said: I will grant you your wishes. O Śyāma, knowing that Brahmā was willing to grant their wishes, the Rākṣasas were happy, and, trembling like trees, they said with folded hands:

18.13-14 O Lord, pleased with our *tapasyā*, if you grant us our wishes, may we be invincible, killers of enemies, long-living, powerful and followers of each other's vows.

agastya uvāca
evaṃ bhaviṣyathetyuktvā sukeśatanayāṃstadā /
ityuktaḥ sa yayau devo brahmā brāhmaṇavatsalaḥ /15

varaṃ labdhvā tu te sarve śyāma rātriñcareśvarāḥ /
surāsuranarāṇāṃ tu varadānāt sunirbhayāḥ /16

tairbādhyamānāstridaśā ṛṣisaṅghāḥ sacāraṇāḥ /
trātāraṃ nādhyagacchaṁste nirapatyā yathā narā /17

atha te viśvakarmāṇaṃ śilpināṃ prabhumavyayam /
procurāhūya sahitā rākṣasā bhṛgunandana /18

gṛhakartā bhavān devo devānāṃ hṛdayepsitam /
asmākamapi deva tvaṃ gṛhān kartumato'rhasi /19

himavantaṃ samāsādya merumandarameva ca /
sureśvaragṛhaprakhyān gṛhān naḥ kuru viśvakṛt /20

viśvakarmā vacaḥ śrutvā rākṣasānāṃ mahātmanāṃ /21
nijagāda kṣaṇaṃ dhyātvā rakṣasebhyo mahatsthalam /

Agastya said:

18.15 You shall be like that said Brahmā, the lover of the Brahmans, to the sons of Sukeśa; and having said so, he went [back].

18.16 O Śyāma, when the Rākṣasas received all of their wishes, they did not have fear [even] from gods, asuras (demons) or men.

18.17 Then Gods, *ṛṣis* and *cāraṇas* (wanderers), oppressed by them, did not find a protector, just as men without their children (do not have a protector).

18.18 Then all of them, including the Rākṣasas called upon Viśvakarmā, the immortal lord of architects, and said:

18.19 O Lord, you are the maker of gods' homes as desired by their hearts. So, please make our homes as well.

18.20 So, going to the Himalaya, Meru and Mandara mountains, O Viśvakarman, please make us homes that look like the palace of Indra.

18.21 Hearing the words of the great-minded Rākṣasas, Viśvakarmā meditated for a short while, and spoke about the great place for the Rākṣasas (demons).

viśvakarmovāca
śakunairapi duṣprāpyaṃ ṭaṅkacchinnaṃ caturdiśam /
triṃśadyojanavistīrṇaṃ śatayojanamāyatam /22

tatra laṅkā ca nagarī mayā śakrājñayā kṛtā /
sā suvarṇamayī laṅkā ratnavaidūryatoraṇā /23

tasyāṃ vasata durdharṣā puryām rākṣasasattamāḥ /
sahasrānucarāḥ kṛtvā gatvā bhārgava satpurīm /24
dṛḍhaprākāraparikhāṃ haimairgṛhaśatairvṛtām /
laṅkāmavāpya te hṛṣṭā avasan rajanīcarāḥ /25

mārkaṇḍeya uvāca
ityagastyavacaḥ śrutvā bhṛguvaṃśasamudbhavaḥ /
śyāmaḥ papraccha vinayādagastyaṃ munisattamam /26

śyāma uvāca
dakṣiṇasyodadhestīre sumeruśikhare katham /
laṅkā svarṇamayī viśvakarmaṇā nirmitā katham /27
etaṃ naḥ saṃśayaṃ chindhi sarvajña munisattama /
śyāmavākyaṃ samākarṇyāgastyaḥ prāha punaśca tam /28

Viśvakarmā said:
18.22 There is a place, unapproachable even by birds, chiselled on all four sides, 30 *yojana* wide (1 *yojana* is 8.5 miles), and 100 *yojana* long.

18.23 There I have made a city named Laṅkā by the order of Indra. The golden Laṅkā has arched doorways studded with many precious stones including *lapis lazuli*.

18.24-25 O invincible Rākṣasas, go to that good city with strong walls and moats, filled with hundreds of golden houses, and stay in that city, making thousands of followers. So the Rākṣasas went to Laṅkā and lived there happily.

Mārkaṇḍeya said:
18.26 Hearing those words of Agastya, Śyāma, born of the family of Bhṛgu, politely asked Agastya, the best muni:

Śyāma said:
18.27-28 How did Viśvakarmā make golden Laṅkā on top of the Sumeru mountain on the bank of the southern ocean? O best muni, O omniscient one, please remove this doubt of ours. Hearing the words of Śyāma, Agastya spoke again to him.

agastya uvāca
ahaṃ te kathayiṣyāmi laṅkotpattiṃ niśāmaya /
purā sumeruśikhare nānāratnavicitrite /29
divyā devasabhā jātā siddhagandharvacāraṇaiḥ /
tatra prasaṅgato jātā kathā balavatāṃ mune /30

kaścit tatra suraḥ prāha vāyurbalavatāṃ varaḥ /
neti devaḥ kaścidāha garuḍo balināṃ varaḥ /31

surān surendraḥ saṃprāha jñātavyamanayorbalam /
kathaṃ viśeṣato devāḥ prabhañjanasuparṇayoḥ /32

surendravacanaṃ śrutvā nāradaḥ prāha devatāḥ /
sumeruśṛṅgamekaṃ hi dhṛtvā vai vinatātmajaḥ /33
tiṣṭhatūpari vikrānto vāyurutpāṭayatvayam /
tadā balaṃ parīkṣāmaḥ prabhañjanasuparṇayoḥ /34

nāradasya vacaḥ śrutvā bāḍhamityabravīd vacaḥ /
vāyurapyāha garuḍaṃ suparṇa bhava vikramī /35

Agastya said:
18.29-30 I will tell you about the origin of Laṅkā; please listen. Long ago, a beautiful divine assembly attended by the *Siddhas*, the *Cāraṇas*, and the *Gandharvas* took place on top of Mt. Sumeru, beautified by various kinds of precious stones. O muni, a talk about the strong ones began by chance.

18.31 A certain god there said: Vāyu (the Wind) is the strongest of the strong. A certain other god said: No, Garuḍa is the strongest of the strong.

18.32 Then Indra said to the gods: O gods, how can we particularly know the strength of those two—Vāyu and Garuḍa?

18.33-34 Hearing the words of Indra, Nārada said to the gods: Let the son of Vinatā (Garuḍa) hold a peak of Mt. Sumeru and stay right there. And, let Vāyu (Wind) blow it off. Then we will see the strength of Vāyu and Garuḍa.

18.35 Hearing the words of Nārada, someone said: "So be it." Vāyu (Wind) also said to Garuḍa: Be brave, O Suparṇa (Garuḍa).

Note on 29-30: The *Siddhas* were semi-divine beings of great purity and holiness, characterized by eight supernatural faculties called *Siddhis*. The *Cāraṇas* were the celestial singers and actors going from place to place. The *Gandharvas* were the celestial musicians.

iti vāyuvacaḥ śrutvā garuḍo balinām varaḥ /
dhṛtvā sumeruśikharam tasthau vikramapūrvakam /36

vavau prabhañjanaḥ śīghram mahāvikramapūrvakam /
unmūlayāmāsa girin mahāvṛkṣānanekaśaḥ /37
mahājhañjhānilodbhūtaistaraṅgaiśca mahodadhiḥ /
jagat samplāvayāmāsa lokāḥ vyākulatām yayuḥ /38

jhañjhāvāyusamudbhūtaiḥ pāṃśubhiḥ kavalīkṛtau /
na dṛkpatham samāyātau prāṇinām candrabhāskarau /39

sañcālane suparṇasya pakṣasyaikasya mārutaḥ /
api sañcalane śakto nālam vikramasamyutaḥ /40
śikharonmūlane śaktiḥ kā hi vāyorbhaviṣyati /

vāyurbalavatām śreṣṭhaḥ kṛtvā dviguṇavikramam /41
vyākulam ca jagaccakre sarvam sthāvarajaṅgamam /

jhañjhāvātahatāḥ kecit prāṇino nidhanam gatāḥ /42
unmūlitairgirivarairdeśāścūrṇīkṛtā bhṛśam /
trailokyam vikalam sarvam brahmāṇam śaraṇam yayau /43

18.36 Hearing the words of Vāyu (Wind), Garuḍa, the strongest among the strong, held the top of Mt. Sumeru, and stood bravely.

18.37-38 Soon Vāyu (Wind) blew with great ferocity, and uprooted many mountains and great trees. The ocean, with the waves raised by the hurricane, inundated the world, and the beings (in the world) became bewildered.

18.39 Swallowed (covered) by the dust raised by the hurricane, the sun and the moon could not be seen by the living beings.

18.40 But Vāyu (Wind) could not move even a wing of Garuḍa. Unable to move (a wing) even with his strength, how could Vāyu have the strength to uplift the peak of the mountain?

18.41 Then Vāyu, the best among the strong, made his strength double, and bewildered the world including all the moveable and immovable things.

18.42-43 Struck by the hurricane, certain living beings were killed. The uprooted mountains crushed and pulverized certain habitations. Then the three bewildered worlds, as a whole, went to Brahmā for refuge.

sumeruśikharaṃ gatvā brahmā lokapitāmahaḥ /
vanditastridaśaiḥ sarvaiḥ prabhañjanamathābravīit /44

brahmovāca
prabhañjana nivartasva jagat sarvaṃ vinaśyati /45
dehināṃ prāṇabhūto'si jāne'haṃ vikramaṃ tava /
kṣamāṃ kuru jagatprāṇa kṣamāśīlā hi paṇḍitāḥ /46
kuruṣva jagatāṃ rakṣā jāne'haṃ balavānasi /

agastya uvāca
iti dhāturvacaḥ śrutvā prāha vākyaṃ prabhañjanaḥ /

vāyuruvāca
meruśṛṅgamanutpāṭya nivṛtto na bhavāmyaham /47
jagat tiṣṭhatu vā yātu nāśaṃ tatra na me vyathā /

iti vāyuvacaḥ śrutvā brahmā viṣṇumuvāca ha /48

brahmovāca
nivāraya hṛṣīkeśa garuḍaṃ balināṃ varam /
vāyurutpāṭayatvenaṃ na cet sṛṣṭirvinaśyati /49

18.44 All the gods went to the top of Mt. Sumeru, and prayed to Brahmā, who then said to Vāyu:

Brahmā said:
18.45-46 O Prabhañjana (Strong Wind), please stop. The whole world will be destroyed. You are the life of the living beings. I know your strength. O life of the world, please forgive us. The wise are forgiving (by nature). Please do protect the world. I know you are strong.

Agastya said:
Hearing those words of Brahmā, Prabhañjana (Vāyu) said:

Vāyu said:
18.47 Without uplifting the top of Meru (Sumeru) I will not stop. I do not care whether the world remains or goes to total destruction.

18.48 Hearing the words of Vāyu, Brahmā spoke to Viṣṇu.

Brahmā said:
18.49 O Hṛṣīkeśa, please remove Garuḍa, the strongest one. Let Vāyu uplift it (the top of Mt. Meru). Otherwise the world will go to destruction.

śrutvā brahmavaco viṣṇurgaruḍaṃ prāha tatkṣaṇāt /

śrīviṣṇuruvāca
nivṛtto bhava pakṣīndra jāne'haṃ tava vikramam /50
utpāṭya meruśikharaṃ tuṣṭo bhavatu mārutaḥ /

pakṣī viṣṇuvacaḥ śrutvā kiñcicchaithilyamāyayau /51
vāyurutpāṭayāmāsa meruśṛṅgaṃ mahābalaḥ /
dakṣiṇasyodadhestoyamadhye śṛṅgaṃ papāta ha /52

tatsuvarṇamayaṃ śṛṅgaṃ sindhutoyaiḥ suveṣṭitaṃ /
provāca viśvakarmāṇaṃ śakro dṛṣṭvā manoharam /53

viśvakarman mahābhāga vāsāya mama sundaram /
kuru laṅkāpurīṃ ramyāṃ parikhīkṛtasāgarām /54

iti śakravacaḥ śrutvā viśvakarmā mahākṛtiḥ /
laṅkā nāma purīṃ cakre śakrasyaivāmarāvatīm /55
laṅkā nāma purīṃ ramyāmuvāsa balasūdanaḥ /
sarvadevagaṇaiḥ sārdhaṃ nijāṃ tyaktvā'marāvatīm /56
etadvṛttāntamākarṇya brahmā munigaṇaiḥ saha /
viśvakarmakṛtāṃ laṅkāṃ yayau dṛṣṭuṃ manoharām /57

Hearing the words of Brahmā, Viṣṇu immediately spoke to Garuḍa.

Viṣṇu said:

18.50 O Lord of the birds, please move from there. I know your strength. Let Vāyu be happy by uplifting the top of Mt. Meru.

18.51-52 Garuḍa, hearing the words of Viṣṇu, slackened a little, and Vāyu uplifted the top of Mt. Meru with great strength. The top, then, fell in the middle of the waters of the southern ocean.

18.53-54 Seeing that beautiful top of the mountain, full of gold, surrounded by the water of the ocean, Indra said to Viśvakarmā: O Viśvakarmā, the blessed one, please build soon the beautiful city of Laṅkā, surrounded by the ocean as a moat, for me to live there.

18.55-57 Hearing the words of Indra, Viśvakarmā, the great architect, made the city named Laṅkā, just like Indra's city, Amarāvatī. Then Indra lived in the beautiful city of Laṅkā with all gods, leaving his own Amarāvatī. Hearing that story, Brahmā, together with [many other] munis, went to see the beautiful city of Laṅkā built by Viśvakarmā.

laṅkāyāmāgataṃ dṛṣṭvā brahmāṇaṃ balasūdanaḥ /
pratyudyayāvādareṇa sarvadevagaṇaiḥ saha /58

pūjayitvā yathānyāyaṃ kṛtāsanaparigrahaṃ /
uvāca vinato bhūtvā brahmāṇaṃ balasūdanaḥ /59

laṅkā nāma purī ramyā parikhīkṛtasāgarā /
brahman saṃdṛśyatāṃ divyā mama vāsāya kalpitā /60

agastya uvāca
iti devavacaḥ śrutvā viriñcirlokapūjitaḥ /
tuṅgasaudhaṃ samāruhya dadarśa nagarīṃ tadā /61

nimnāṃ dakṣiṇadigbhāge laṅkāṃ dṛṣṭvā manoharām /
brahmā provāca devendraṃ munibhiḥ parivāritaḥ /62

iyaṃ dakṣiṇadigbhāge nimnā laṅkāpurī yataḥ /
ato hi rakṣasāṃ sthānamiyaṃ laṅkā bhaviṣyati /63

nimnā dakṣiṇadigbhāge yā purī tridaśeśvara /
tasyāṃ nivasatāmādau vṛddhirante punaḥ kṣayaḥ /64

18.58 Seeing Brahmā coming to Laṅkā, Indra, accompanied by the gods, went to receive him with respect.

18.59 Having Brahmā seated in a seat and offering him due worship (respect), Indra politely said to Brahmā:

18.60 O Brahman, please look at the beautiful city of Laṅkā, surrounded by the ocean as moat, made for me to live in.

Agastya said:
18.61 Hearing the words of Indra, Brahmā worshipped by the entire world, climbed a tall building and looked at the city [from there].

18.62 Seeing the beautiful city of Laṅkā, lying low on the southern part, Brahmā, surrounded by the munis, said to Indra:

18.63 Since this city of Laṅkā is lying low in the southern part, it will, therefore, be a place for the Rākṣasas.

18.64 O Indra, those who live in a city that lies low in the southern part, will prosper in the beginning, but decline at the end.

nivasiṣyanti laṇkāyāṃ prāṇino dhārmikā api /65
te sarve krūrakarmāṇo bhaviṣyanti na saṃśayaḥ /

na vastavyaṃ tvayā śakra laṅkāyāmiti hetutaḥ /
rākṣasā nivasiṣyanti ghorā lokabhayāvahāḥ /66

ityuktvā prayayau brahmā munibhiḥ parivāritaḥ /
vihāya laṅkāṃ deveśo jagāma svapurīṃ tataḥ /67

tataḥ prabhṛti śūnyā'bhullaṅkā svarṇamayī mune /

iti śrīskandapurāṇe himavatkhaṇḍe
nepāla-māhātmye'ṣṭādaśo'dhyāyaḥ //18//

18.65 Even if the people living in Laṅkā are pious, they will undoubtedly do cruel acts [in the future].

18.66 For this reason, O Indra, you should not live in Laṅkā. The dreadful Rākṣasas, cause of the fear for the world, will live there.

18.67 Saying so, Brahmā, accompanied by munis, went back. Then Indra also left Laṅkā, and went back to his own city (Amarāvatī). Since then, O muni, Laṅkā, though made of gold, has remained empty and quiet.

Thus ends the eighteenth chapter in
the *Nepāla-māhātmya*
in *Himavatkhaṇḍa* of the *Skandapurāṇa*.

Chapter Nineteen
Demons Grow in Number and Strength

śyāma uvāca
tataste muniśārdūla laṅkāyāṃ rākṣaseśvarāḥ /
kimakurvanta te vīrāstanmamākhyātumarhasi /1

mārkaṇḍeya uvāca
iti śyāmavacaḥ śrutvā jaimine munisattama /
bhṛguvaṃśasamudbhūtamagastyaḥ prāha sādaram /2

agastya uvāca
etasminneva kāle tu yathākāmaṃ ca bhārgava /
narmadā nāma gandharvī babhūva bhṛgunandana /3
tasyāḥ kannyātrayaṃ hyāsīt hrīśrīkāntisamadyutiḥ /
jyeṣṭhakrameṇa sā teṣāṃ rākṣasānāmarākṣasi /4
kanyāstāḥ pradadau hṛṣṭāḥ pūrṇacandramivānanāḥ /

trayāṇāṃ rākṣasendrāṇāṃ tisro gandharvakanyakāḥ /5
dattā mātrā mahābhāgā nakṣatre bhagadaivate /
kṛtadārāstu te śyāma sukeśatanayāstadā /6
cikrīḍuḥ saha bhāryābhirapsarobhirivāmarāḥ /

Śyāma said:
19.1 O best muni, then what did those great, brave Rākṣasas do in Laṅkā? Please relate that to me.

Mārkaṇḍeya said:
19.2 Hearing the words of Śyāma, O Jaimini, the best muni, Agastya said to Śyāma (born in the family of Bhṛgu) with respect:

Agastya said:
19.3-4 In the meantime, O Bhārgava (Śyāma), a Gandharvī named Narmadā was born as wished (by her parents). She had three daughters who had equal splendor of shyness, beauty and brilliance. Though she was not a Rākṣasī, she happily gave those three girls, whose faces were like the full moon, to the three Rākṣasas -- Mālyavān, Sumālī and Mālī in order of their age.

19.5-6 The three Rākṣasas were given three Gandharva girls, one each, by their blessed mother on the day [on which the moon was in the twelfth lunar home] of the *Uttaraphālgunī* constellation. Then, O Śyāma, those married sons of Sukeśa played with their wives like gods with the *Apsaras*.

tatra mālyavatī nāmā sundarīṇāṃ ca sundarī /7
sa tasyāṃ janayāmāsa yadapatyaṃ nibodha tat /

vajramuṣṭirvirūpākṣo durmukhaścaiva rākṣasāḥ /8
sumukho yajñaketuśca mattonmattastathaiva ca /
sucelā cābhavat kanyā sundaryā nāma sundarī /9

sumālino'pi bhāryā''sīt purṇacandranibhānanā /
nāmnā ketumatī śyāma prāṇebhyo'pi garīyasī /10

sumālī janayāmāsa yadapatyaṃ niśācaraḥ /
ketumatyāṃ bhṛguśreṣṭha tannibodhānupūrvaśaḥ /11
prahasto'kampanaścaiva vikaṭaḥ kālikāmukhaḥ /
dhūmrākṣaścātha daṇḍaśca supārśvaśca mahābalaḥ /12
saṃhrādiḥ praghasaścaiva bhāsakarṇaśca rākṣasaḥ /

rākā puṣpotkaṭā caiva naikasī ca śucismitā /13
kumbhīnasī tathetyetāḥ sumāliprabhavāḥ smṛtāḥ /

mālino vasudā nāma gandharvī rūpaśālinī /14
bhāryā'sīt padmapatrākṣī sākṣāt padmasamānanā /

19.7 One was named Mālyavatī, the most beautiful among the beautiful ones. The offspring that he (Mālyavān) had from her, listen about them.

19.8-9 From that beautiful woman were born the Rākṣasas named Vajramuṣṭi, Virūpākṣa, Durmukha, Sumukha, Yajñaketu, Matta, Unmatta, and a beautiful girl named Sucetā.

19.10 Sumālī's wife also was a full-moon-faced beauty, named Ketumatī, who was, O Śyāma, dearer [to her husband] than [his own] life.

19.11-12 The offspring that Sumālī had borne by Ketumatī—listen about them, O best Bhārgava, in order. They were Prahasta, Akampana, Vikaṭa, Kālikāmukha, Dhūmrākṣa, Daṇḍa, Supārśva of great strength, and Saṃhrādi, Praghasa and Bhāsakarṇa.

19.13 [The girls]--Rākā, Puṣpotkaṭā, Naikasī, Śucismitā and Kumbhīnasī--all those were known to be the offspring of Sumālī.

19.14 Mālī's wife, the beautiful Gandharvī, was named Vasudā, whose eyes were like petals of lotus, and her face was like a lotus itself.

sumālino'nujastasyāṃ janayāmāsa yanmune /15
apatyaṃ kathyamānaṃ tu nibodha mama bhārgava /

anilaśca nilaścaiva bhīmaḥ sampātireva ca /16
ete vibhīṣaṇāmātyāḥ prāleyāste niśācarāḥ /

tatastu te rākṣasapuṅgavāstrayo
niśācaraiḥ putraśataiśca saṃvṛtāḥ /
surān mahendrān ṛṣināgadānavān
babādhire'tiprabalātigarvitāḥ /17

jagad grasanto'nalavad durāsadāḥ
raṇapracaṇḍā śataśaḥ sadodyatāḥ /
varapradānādabhivardhitā bhṛśaṃ
kratukriyāṇāṃ praśamaṃ pracakrire /18

iti śrīskandapurāṇe himavatkhaṇḍe
nepāla-māhātmye ūnaviṃśo'dhyāyaḥ //19//

19.15 O muni, listen to [what] is being told by me about the offspring that the brother of Sumālī had borne by her (Vasudhā).

19.16 Anila, Nīla, Bhīma, Sampāti -- these Rākṣasas, who were the offsprings of Mālī, were the secretaries (assistants) of Bibhīṣaṇa.

19.17 Then the three great Rākṣasas, accompanied by other Rākṣasas and their one hundred sons, became extremely strong and arrogant, and oppressed the gods, Indra, sages, the Nāgas and the Dānavas.

19.18 Consuming the world like fire, the unassailable Rākṣasas, fierce in war, always prepared [for war] in hundreds, and still growing in number because of the blessings [of Brahmā], suppressed the sacrificial activities.

Thus ends the nineteenth chapter
in the *Nepāla-māhātmya*
in *Himavatkhaṇḍa* of the *Skandapurāṇa*.

Chapter Twenty
War between the Gods and Demons

agastya uvāca
tairbādhyamānā devāśca munayaśca tapodhanāḥ /
bhayārtā śaraṇaṃ jagmurdevadevaṃ maheśvaraṃ /1

praṇamya daṇḍavad bhūmau bhayād gadgadabhāṣiṇaḥ /
sukeśaputrairbhagavan bādhitāḥ sma hatāśca ha /2

prajādhyakṣa prajāḥ sarvā bādhyante ripunāśana /
śaraṇyehā śaraṇyāśca kṛtāste rākṣasairvibho /3

svargāt pracyavate śakraḥ svarge krīḍanti devavat /
ahaṃ viṣṇurahaṃ rudro brahmā'haṃ devarāḍaham /4
ahaṃ yamo'haṃ varuṇaścandro'haṃ ravirapyaham /
iti te rākṣasā deva varadānena darpitāḥ /5
bhāṣante samare harṣād ye ca teṣāṃ puraḥsarāḥ /
tanno deva bhayārtānāmabhayaṃ dātumarhasi /6
aśivaṃ vapurāsthāya jahi tān devakaṇṭakān /

Agastya said:

20.1 Oppressed by them (the Rākṣasas) and suffering from fear, the gods and the munis, rich in penance, went to Lord Śiva.

20.2 They bowed down to him, laying prostrate like sticks on the ground, and stuttering out of fear, they said: O Lord, we have been oppressed and suppressed by the sons of Sukeśa.

20.3 O Lord of the living beings, the destroyer of enemies, all living beings have been oppressed. O Lord, they have been made refugees by the Rākṣasas, and they do deserve a refuge.

20.4-6 Indra is overthrown from Heaven. They play in Heaven like the gods. Because of [your] blessings, they are arrogant, and those who are in the war-front happily declare: I am Viṣṇu, I am Rudra (Śiva), I am Indra, I am Yama, I am Varuṇa, I am Candra and I am Ravi. So, O Lord, you need to protect us, [as we are] suffering from fear. Assume the Aśiva (Rudra?) form, and destroy these troubles of the gods.

ityuktaḥ sa suraiḥ sarvaiḥ kapardī nīlalohitaḥ /7
sukeśaṃ prati sāpekṣaḥ prāha devagaṇān prabhuḥ /
ahaṃ tān na haniṣyāmi mamāvadhyā hi te surāḥ /8
kiṃ tu mantraṃ pravakṣāmi yo vai tān nihaniṣyati /
evameva samudyogaṃ puraskṛtya surarṣabhāḥ /9
gacchantu śaraṇaṃ viṣṇuṃ haniṣyati sa tān prabhuḥ /

tataste jayaśabdena nanditvā vai maheśvaram /10
viṣṇoḥ samīpaṃ te jagmurniśācarabhayārditāḥ /

śaṅkhacakradharaṃ te tu praṇamya bahumānataḥ /11
ūcuḥ sambhrāntavadvākyaṃ sukeśatanayārditāḥ /

sukeśatanayairdeva tribhistretāgnisannibhaiḥ /12
ākramya varadānena vaśyā devakṛtā vayaṃ /

laṅkā nāma purī ramyā trikūṭaśikharasthitā /13
tatra sthitvā prabādhante sarvān naḥ kṣaṇadācarāḥ /

sa tvamasmatpriyārthaṃ hi jahi tān madhusūdana /14
cakrakṛttāsyakamalān nivedaya yamāya vai /

20.6-9 Thus requested by the gods, Lord Śiva, with purple complexion, hinting at Sukeśa, said to the gods: I will not kill them. Those Asuras are not to be killed by me, but I tell you a secret, that is [the person] who will kill them. O Gods, make similar effort, and go to Viṣṇu for refuge. The Lord will destroy them.

20.10 Then they greeted Lord Śiva with the word *Jaya* ('Victory') and, tormented with fear, they went to Viṣṇu.

20.11 Bowing down to Viṣṇu (taking conch and disc) with great respect, they, oppressed by the sons of Sukeśa, spoke the words as if they were nervous.

20.12 O Lord, we gods are attacked and subjugated by the three sons of Sukeśa, who look like three fires, as they are blessed [by Śiva].

20.13 There is a beautiful city named Laṅkā on the top of the Trikūṭa mountain. The Rākṣasas live there, and oppress all of us.

20.14 So, O Madhusūdana, please kill them for the sake of our well-being. Please offer them to Yama (god of death) by severing their faces (heads) with [your] disc.

bhayeṣvabhayado'smākaṃ nānyo'sti bhavatā samaḥ /15
nuda tanno bhayaṃ deva nīhāramiva bhāskaraḥ /

ityevaṃ taiḥ surairukto devadevo janārdanaḥ /16
abhayaṃ bhayabhītānāṃ datvā devānuvāca ha /

sukeśaṃ rākṣasaṃ jāne īśānavaradarpitam /17
trīṁstasya tanayāñjāne yeṣāṃ jyeṣṭhaḥ sa mālyavān /

tānahaṃ samatikrāntamaryādān rākṣasādhamān /18
sūdayiṣyāmi saṅgrāme surā bhavata vijvarāḥ /

ityuktāste surāḥ sarve viṣṇunā prabhaviṣṇunā /19
yathāvāsaṃ yaurhṛṣṭāḥ praśaṃsanto janārdanam /

vibudhānāṃ samudyogaṃ mālyavān sa niśācaraḥ /20
śrutvā tau bhrātarāviṣṭāvidaṃ vacanamabravīt /

amarā munayaścaiva sametya kila śaṅkaram /21
asmadvadhaṃ parīpsanta idamūcustrilocanam /
sukeśatanayā devavaradānavaroddhatāḥ /22
bādhante'smān samudyuktā ghorarūpā pade pade /

20.15 There is no one else equal to you, who can provide safety to us in danger. So, O Lord, please dispel our fear as the sun dispels darkness.

20.16 Thus requested by those gods, Lord Viṣṇu, giving a sense of fearlessness to the gods, said to them:

20.17-18 I know Sukeśa the Rākṣasa, arrogant because of the blessings of Śiva. I [also] know his three sons, among whom the oldest is Mālyavān. I will kill those terrible Rākṣasas, who have trespassed the limits. O gods, be free from anxiety.

20.19 Answered thus by Lord Viṣṇu, all the gods went happily back to their respective places, praising Janārdana (Viṣṇu).

20.20 Hearing about the efforts of the gods, Mālyavān, the Rākṣasa, said these words to his two favorite brothers:

20.21-22 The gods and munis, seeking our death, went to Śiva, and said the following to Śiva: The dreadful sons of Sukeśa, arrogant because of [your] blessings, oppress us at every step by their attacks.

rākṣasairabhibhūtaistairna śaktāḥ sma umāpate /23
sveṣu dharmeṣu saṃsthātuṃ bhayāt teṣāṃ durātmanām /

tadasmākaṃ hitārthāya jahi tāṃstu trilocana /24
rākṣasān huṅkṛtenaiva daha pradahatāṃ vara /

ityevaṃ tridaśairuktaṃ niśamyāndhakasūdanaḥ /25
śiraḥ karaṃ ca dhunvāna idaṃ vacanamabravīt /

avadhyā mama te devāḥ sukeśatanayā raṇe /26
mantraṃ tu vaḥ pravakṣāmi yastān vai nihaniṣyati /

yo'sau cakragadāpāṇiḥ pītavāsā janārdanaḥ /27
harirnārāyaṇaḥ śrīmān śaraṇaṃ taṃ prapadyata /

harādavāpya te mantraṃ kāmārimabhivādya ca /28
nārāyaṇālayaṃ prāpya tasmai sarvaṃ nyavedayan /

tato nārāyaṇenoktā devā indrapurogamāḥ /29
surārīṃstān haniṣyāmi devā bhavata nirbhayāḥ /

20.23 O Umāpati (Śiva), overwhelmed by those Rākṣasas, we the gods are not able to remain in our *Dharma* (religion) because of the fear from those wicked ones.

20.24 O Trilocana (Śiva), please kill them for the sake of our well-being. O best of the burners, burn the Rākṣasas by your 'hum' sound.

20.25 When he heard that [request] made by gods, Śiva shook his head and hands and said the following:

20.26 O gods, the sons of Sukeśa are not to be killed by me in a battle. However, I will tell you a secret, that is [the person] who will kill them.

20.27 [You know the Lord] who carries the disc, and mace, who wears yellow clothes, Janārdana, or Hari, or Lord Nārāyaṇa; please go to Him for refuge.

20.28 They obtained the secret from Śiva, greeted Kāmāri (Śiva) and went to the home of Nārāyaṇa (Viṣṇu) and reported all that to him.

20.29 Then Nārāyaṇa greeted by the gods led by Indra, said to them: I will kill those *surāris* (Rākṣasas). O gods, do not worry any more.

devānāṃ bhayabhītānāṃ hariṇā rākṣasarṣabhau /30
pratijñāto vadho'smākaṃ cintyatāṃ yadiha kṣamam /

hiraṇyakaśipormṛtyuranyeṣāṃ ca suradviṣām /31
namuciḥ kālanemiśca saṃhrāḍo vīrasattamaḥ /
rādheyo bahumāyī ca lokapālo'tha dhārmikaḥ /32

yamalārjunau ca hārdikyaḥ śambhuścaiva niśambhukaḥ /

asurā dānavāścaiva satvavanto mahābalāḥ /33
sarve samaramāsādya śrūyante ca parājitāḥ /

sarvaiḥ kratuśatairiṣṭaṃ sarvamāyāvidastathā /34
nārāyaṇena nihatā śataśo'tha sahasraśaḥ /
etajjñātvā tu sarveṣāṃ kṣamaṃ kartumihārhatha /35

viṣṇordoṣastu nāstyatra kāraṇe rākṣaseśvarau /
devānāmeva doṣeṇa viṣṇo pracalitaṃ manaḥ /36

tataḥ sumālī mālī ca śrutvā mālyavato vacaḥ /37
ūcaturbhrātaraṃ jyeṣṭhamaśvināviva vāsasam /
svādhīnaṃ dattamiṣṭaṃ ca aiśvaryaṃ paripālitam /38
āyurnirāmayaṃ prāptaṃ dharmaścāpi kulocitaḥ /

20.30 So, O two best Rākṣasas, the death [of the Rākṣasas] has been promised to the gods by Viṣṇu. Now, think of whatever is appropriate.

20.31-33 [We have] heard about the death of Hiraṇyakaśipu and other Rākṣasas—Namuci, Kālanemi, Saṃhrāda, the bravest one, Rādheya, Bahumāyī, the pious Lokapāla, Yamala-Arjuna, Hārdikya, Śambhu (Śumbha?) and Niśambhuka (Niśumbhaka?). All the Asuras and Dānavas, with great power and strength are heard to have been defeated in the battle.

20.34-35 All of them had sacrificed with hundreds of sacrifices; all of them knew the *māyā*. But they were killed by Nārāyaṇa in hundreds or even in thousands. Knowing all this, you need to do whatever is good for all of us.

20.36 O Lords of the Rākṣasas, it is not the fault of Vṣṇu in this matter. It was by the fault of gods that Viṣṇu's mind was moved.

20.37-38 Then Sumālī and Mālī, hearing the words of Mālyavān, said to the older brother, like the two Aśvina brothers to Indra: We obtained independence, [we] gave charity, [we] maintained our lordship, [we] obtained longevity and health, and [we] maintained our religion, proper to our family.

devasāgaramakṣobhyaṃ śastraiḥ samavagāhya naḥ /39
jitā dviṣo hyapratimā na no mṛtyubhayaṃ kṛtam /
nārāyaṇaśca rudraśca śakraścāpi yamastathā /40
asmākaṃ pramukhe sthātuṃ sarve bibhyati sarvadā /
viṣṇordoṣastu nastyatra kāraṇe rākṣaseśvara /41
devānāmeva doṣeṇa viṣṇoḥ pracalitaṃ manaḥ /
tasmādadyaiva sahitāḥ sarvasainyasamāvṛtāḥ /42
devāneva jighāṃsāmo yebhyo doṣaḥ samutthitaḥ /

iti te śyāma sammantrya sarvodyogena rākṣasāḥ /43
yuddhāya niryayuḥ sarve mahākāyā mahābalāḥ /

syandanairvāraṇaiścaiva hayaiśca karisannibhaiḥ /44
kharairgobhirathoṣṭraiśca śiśumārairbhujaṅgamaiḥ /
makaraiḥ kaccapairmīnairvihaṅgair garuḍopamaiḥ /45
siṃhairvyāghravarāhaiśca sṛmaraiścāmarairapi /
tyaktvā laṅkāṃ gatāḥ sarve rākṣasā balagarvitāḥ /46

prayātā devalokāya nistrāsā devaśatravaḥ /
laṅkāyāḥ paryayaṃ dṛṣṭvā yāni laṅkālayānyatha /47
bhūtāni vimanaskāni bhayadarśini sarvaśaḥ /
prayātā rākṣasāstūrṇaṃ devalokaṃ prayatnataḥ /48

20.39-42 With our weapons, we plunged into Devasāgara (the ocean of the gods) that was not stirred [by anyone], and defeated the matchless enemies. But we had no fear from death. Nārāyaṇa (Viṣṇu), Rudra (Śiva), Śakra (Indra) and Yama -- all are always afraid even to stand before us. There is no fault of Viṣṇu in this matter, O lords of the Rākṣasas. It was only by the fault of the gods that Viṣṇu's mind was moved. So today, united and accompanied by all the forces, we will kill the gods themselves, from whom this trouble has arisen.

20.43 Saying this, O Śyāma, all the Rākṣasas, with great bodies, and great strength, came out with all efforts for war.

20.44-46 All the Rākṣasas, arrogant of their strength, left Laṅkā in chariots, on elephants, horses as big as elephants, donkeys, camels, porpoises, snakes, crocodiles, tortoises, fishes, and birds looking like Garuḍa, lions, tigers, boars, *sṛmaras* (a kind of animal haunting damp places) and cāmaras (yaks).

20.47-48 The Rākṣasas, enemies of gods, went without fear to Heaven. Seeing the change in Laṅkā (as a result of their departure), those who stayed at home in Laṅkā became depressed in mind, and saw fear everywhere. The Rākṣasas, however, went fast to Heaven with (great) effort.

rākṣasā devalokena daivatānyupacakramuḥ /
bhaumāścaivantarikṣāśca kālājñaptā bhayāvahāḥ /49
utpātā rākṣasendrāṇāmabhāvāya samutthitāḥ /
asthini meghā vavṛṣuruṣṇaśoṇitameva ca /50

velāṃ samudraścotkrāntaśceluścāpyatha bhūdharāḥ /
aṭṭahāsaṃ vimuñcanto ghananādasamasvanāḥ /51

vāsantyuccaiḥ śivāstatra dāruṇaṃ ghoradarśanāḥ /
saṃpatantyatha bhūtāni dṛśyante ca yathākramam /52

gṛdhracakraṃ mahaccātra prajvalāṅgāribhirnukhaiḥ /
rakṣogaṇasyo'pariṣṭāt paribhramati kālavat /53

kapotā raktapādāśca śārikā vidrutā yayuḥ /
hāhā vāsanti tatraiva biḍālā dvipapādikāḥ /54

utpātāṁstānanādṛtya rākṣasā balagarvitāḥ /
yayureva viditvā tu mṛtyupāśavaśaṃ gatāḥ /55

mālyavāṃśca sumālī ca mālī ca sumahābālaḥ /
puraḥsarā rākṣasānāṃ jvalitā iva pāvakāḥ /56

20.49-50 The Rākṣasas attacked the gods in Heaven. Then many dreadful terrestrial and atmospherical calamities happened as ordered by the god of death for the elimination of the Rākṣasas. The clouds rained bones and hot blood.

20.51 The oceans trespassed the shores, and the mountains shook releasing boisterous laughter resembling the roaring of the clouds.

20.52 Then jackals, with fierce appearance, howled dreadfully. Gradually, living beings were observed falling down.

20.53 A large circle of vultures with burning hot red mouths hovered like death over the forces of the Rākṣasas.

20.54 The pigeons, mynahs and parrots were scared and flew off. The cats and small tigers stayed there crying "Ha! ha!"

20.55 Ignoring those calamities, the Rākṣasas, arrogant of their strength, deliberately went ahead as they were destined to fall in the snares of Death.

20.56 Mālyavān, Sumālī and Mālī, the very strong ones, leading the Rākṣasas, looked like burning fire.

mālyavantaṃ ca te sarve mālyavantamivācalam /
niśācarāścāśrayanti dhātāramiva devatāḥ /57
tad balaṃ rākṣasendrāṇāṃ mahābhramiva nāditam /
jayepsayā devalokaṃ yayau mālivaśe sthitam /58

rākṣasānāṃ samudyogaṃ tam tu nārāyaṇaḥ prabhuḥ /
devadūtādupaśrutya cakre yuddhe tadā manaḥ /59
sasarjāyudhatūṇīrau vainateyoparisthitaḥ /
rākṣasānāmabhāvāya yayau tūrṇataraṃ prabhuḥ /60

suparṇapṛṣṭhe prababhau śyāmaḥ pītāmbaro hariḥ /
kāñcanasya gireḥ śṛṅge sataḍittoyado yathā /61

sa siddhadevarṣimahorageśvarair
gandharvayakṣairupagīyamānaḥ /
samāsasādāmaraśatrusainyaṃ
gadāsiśārṅgāyudhacakrapāṇiḥ /62

suparṇapakṣāniladhūtapatraṃ
bhramatpatākaṃ parikīrṇaśastram /
cacāra tad rākṣasarājasainyaṃ
calopalaṃ nīlamivācalāgram /63

20.57-58 All the Rākṣasas took refuge with Mālyavān, who looked like the Mālyavān mountain, just as gods would take refuge with Brahmā. Those forces of the great Rākṣasas under the command of Mālī roared like enormous clouds, and went to Heaven with the desire of victory.

20.59-60 Hearing about the the Rākṣasas' efforts from a divine messenger, Lord Nārāyaṇa took his mind to the war. The Lord created a bow and a quiver, and sitting on top of Garuḍa, went fast for the elimination of the Rākṣasas.

20.61 Viṣṇu with dark complexion and yellow dress, on the back of Garuḍa, looked like a cloud with lightning on top of a mountain of gold.

20.62 He [Viṣṇu], praised by the Siddhas, the Devarṣis, the Nāgas, the Gandharvas and the Yakṣas, approached the army of the Rākṣasas with his mace, sword, the Śārṅga bow and the disc in his hand.

20.63 The army of the King of the Rākṣasas, with vehicles blown by the wind of Garuḍa's wings, with their flags fluttering, and arms littering all over, moved like the top of a mountain with boulders rolling all around.

tataśca te śoṇitamāṃsarūṣitair-
yugāntavaiśvānaratulyavigrahāḥ /
niśācarāḥ saṃparivārya mādhavaṃ
varāyudhairnirbibhiduḥ sahasraśaḥ /64

iti śrīskandapurāṇe himavatkhaṇḍe
nepāla-māhātmye viṃśatitamo'dhyāyaḥ //20//

20.64 Then the Rākṣasas, with their bodies comparable to the fire of doomsday, surrounded Viṣṇu, and pierced him at thousands of points with their weapons smeared with blood and flesh.

Thus ends the twentieth chapter in
the *Nepāla-māhātmya*
in *Himavatkhaṇḍa* of the *Skandapurāṇa*.

Chapter Twenty-one
Killing of Mālī by Viṣṇu

nārāyaṇagiriṃ te tu garjanto rākṣasāmbudāḥ
bāṇavarṣeṇa siṣicurvarṣeṇevādrimambudāḥ /1

śyāmāvadāto viṣṇuśca nīlairnaktañcarottamaiḥ /
reje'ñjanagiriḥ śrīmān varṣadbhiriva toyadaiḥ /2

śalabhā iva kedāraṃ maśakā iva parvatam /
hariṃ viśanti sma śarā lokāstamiva paryaye /3

syandanaiḥ syandanagatā gajairgajadhuraṅgatāḥ /
aśvārohāḥ sadaśvaiśca padātāśca padātibhiḥ /4

rākṣasendrā girinibhāḥ śaraśaktyṛṣṭitomaraiḥ /
nirucchvāsaṃ hariṃ cakruḥ prāṇāyāma iva dvijam /5

niśācarairhanyamāno mīnairiva mahātimiḥ /
śārṅgamātrasya gātrāṇi rākṣasānāṃ mahāhave /6

21.1 The Rākṣasas, roaring like clouds, sprinkled the mountain-like Viṣṇu with a rain of arrows, just as the clouds sprinkle the mountains with rain.

21.2 Viṣṇu, dark and handsome, looked like a beautiful mountain of soot, with the best Rākṣasas [attacking] like the raining clouds.

21.3 The arrows entered into the body of Viṣṇu, just like the locusts enter into the field, or the mosquitos into a mountain, or the living beings into His body at the time of the expiration of the creation.

21.4-5 Just as the *Prāṇāyāma* (control of breath in yoga) makes a Brahman breathless, the great Rākṣasas, looking like mountains, made Viṣṇu breathless with arrows, swords, double-edged swords and javelins as those in the chariots attacked [Viṣṇu] with chariots, those on top of the elephants attacked [Him] with elephants, those on horseback [attacked] him with the horses and those who were on foot [attacked] him with their infantry.

21.6 In that great war the body of Viṣṇu, being attacked by the Rākṣasas looked like that of a whale attacked by [small] fishes.

śaraiḥ karṇāyatotsṛṣṭairvajrakalpairmahājavaiḥ /
ciccheda tilaśo viṣṇu śataśo'tha sahasraśaḥ /7

vidrāvya śaravarṣam tad varṣam vāyurivotthitam /
pāñcajanyaṃ mahāśankhaṃ dadhmau sa puruṣottamaḥ /8

so'mbujo hariṇā dhmātaḥ sarvaprāṇena śaṅkharāṭ /
nanāda bhīmanirhrādo yugāntajalado yathā /9

śaṅkharājaravaḥ so'tha trāsayāmāsa rākṣasān /
mṛgarājaravo'raṇye samadāniva kuñjarān /10

na śekuraśvāḥ saṃsthātuṃ vimadāḥ kariṇo'bhavan /
syandanebhyo'patan sadyaḥ śaṅkhaśabdena mohitāḥ /11

śārṅgacāpavinirmuktā vajratulyānanāḥ śarāḥ /
vidārya tāni rakṣāṃsi supuṅkhā viviṣuḥ kṣitim /12
bhidyamānāḥ śaraiścānyairnārāyaṇadhanuścyutaiḥ /
nipetū rākṣasā bhītāḥ śailā vajrahatā iva /13

21.7 Viṣṇu also tore them (the Rākṣasas) into hundreds or even thousands of pieces like sesame seeds with arrows which he charged, pulling them (arrows) up to his ears, and which were just as powerful as thunderbolts, and which flew in great speed.

21.8 Then Puruṣottama (Viṣṇu) blew the great conch Pāñcajanya blowing away the rain of arrows (falling on him), just like the wind blows away the upcoming clouds.

21.9 The greatest conch blown by Viṣṇu sounded, with its dreadful sound, like the cloud of the doomsday.

21.10 The sound of the greatest conch scared the Rākṣasas just as the roaring of a lion scares the elephants and makes them shed their temple juice.

21.11 The horses could not stand; the elephants had no temple juice, and [the Rākṣasas] fell from the chariots— all confused by the sound of the conch.

21.12-13 The arrows, charged from the Śārṅga bow, which had points as strong as a thunderbolt, and which had beautiful feathers (at the back-ends), pierced those Rākṣasas, and then pierced into the earth. Pierced with other arrows charged from Viṣṇu's bow, the scared Rākṣasas fell down like the mountains hit by the thunderbolt.

Note on 21.10 The elephants discharge a juice from their temples as a sign of having attained their youth. When scared, they discharge the same.

carmāṇi varanāgānāṃ viṣṇubāṇakṣatāni ca /
asṛk kṣaranti dhārābhirgairikāniva parvatāḥ /14

śaṅkharājaravaścāpi śārṅgacāpavaro'pi ca /
grasante vaiṣṇavā bāṇāsteṣāṃ dhvajadhanūṃṣi ca /15

teṣāṃ varān śarānūrūn śirodhvajadhanūṃṣi ca /
rathān patākānstūṇīrāṃściccheda sa hariḥ śaraiḥ /16

sūryādiva mayūkho dyāḥ sāgarādiva cormayaḥ /
pātālādiva nāgendrā våryoghā iva cāmbudāt /17
tathā gāḍhavinirmuktā śārṅganārāyaṇeritāḥ /
nirdhāvanti śarāstūrṇaṃ śataśo'tha sahasraśaḥ /18

śarabheṇa yathā siṃhaḥ siṃhena dvirado yathā /
dviradena yathā vyāghraḥ śārdūleneva dvipinaḥ /19
dvipinā ca yathā śvānaḥ śunā mārjārako yathā
mārjāreṇa yathā sarpā bhujaṅgairmūṣikā yathā /20
tathā te rākṣasāḥ sarve viṣṇunā prabhaviṣṇunā /
drāvitā vidiśaścaiva śāyitāśca mahītale /21

21.14 The skin of the elephants pierced by the arrows of Viṣṇu released the flow of blood [and looked] like the mountains releasing the *gairika* (red chalk).

21.15 The great conch (Pāñcajanya), the great Śārṅga bow, and the arrows of Viṣṇu swallowed the flags and bows of those (Rākṣasas).

21.16 Hari (Viṣṇu) destroyed the best and great arrows, heads, flags, bows, chariots, emblems and quivers of those (Rākṣasas) with his arrows.

21.17-18 Like the rays of light from the sun, or like the waves from the oceans, or like the Nāgas (snakes) from *Pātāla* (one of the seven underworlds), or like the rain from the clouds, hundreds or even thousands of arrows, charged hard with the Śārṅga bow by Viṣṇu, flew very fast.

21.19-21 All those Rākṣasas were chased away in different directions, and they were laid down on the ground by Lord Viṣṇu just as a lion by a *Śarabha* (a fabulous animal said to have eight legs and to be stronger than a lion), as an elephant by a lion, as a tiger by an elephant, as a leopard by a tiger, as dogs by a leopard, as a cat by the dog, as snakes by a cat, or as the rats by the snakes.

rākṣasānāṃ sahasrāṇi nihatya madhusūdanaḥ /
vārijaṃ dhmāpayāmāsa khe vāyuriva toyadam /22

nārāyaṇaraṇadhvastaṃ śaṅkhanādapravihvalam /
yayau tu laṅkābhimukhaṃ prabhagnaṃ rākṣasaṃ balaṃ /23

prabhagne rākṣasabale nārāyaṇaśarāhate /
sumālī śarajālena ājaghāna raṇe harim /24

sa tu taṃ chādayāmāsa nīhāra iva bhāskaram /
rākṣasāḥ satvasampannā punardhairyaṃ samādadhuḥ /25

tadaiva tasya tatkrodhādrākṣaso baladarpitaḥ /
mahānādaṃ prakurvāṇo rākṣasān jīvayanniva /26
utkṣipya svarṇābharaṇaṃ karaṃ karamiva dvipaḥ /
nanāda rākṣaso harṣāt sataḍittoyado yathā /27

atha tānardataḥ saṅkhye śiro jvalitakuṇḍalam /
ciccheda yantusturagāḥ prodbhrāntāstasya rakṣasaḥ /28
aśvairbhramadbhiḥ sambhrāntaḥ sumālī ca niśācaraḥ /
indriyārthaiḥ paribhrāntairvṛttihīnaḥ pumāniva /29

21.22 Viṣṇu killed thousands of Rākṣasas, and blew the conch as the wind blows the clouds in the sky.

21.23 Destroyed by Viṣṇu, and bewildered by the sound of his conch, the broken forces of the Rākṣasas set out to go back to Laṅkā.

21.24 When the forces of the Rākṣasas were destroyed, as they were hit by the arrows of Viṣṇu, Sumālī hit Viṣṇu with many arrows in war.

21.25 He (Sumālī) covered him (Viṣṇu) as the fog covers the sun. Then the Rākṣasas were strengthened and took heart again.

21.26-27 Then the Rākṣasa, angered with him (Viṣṇu), arrogant of his own strength, and making a great noise as if he was bringing the dead Rākṣasas back to life, raised his hand, with golden ornaments [on it], like an elephant raising his trunk, and happily roared like a cloud with lightning in it.

21.28-29 Viṣṇu severed the head of the charioteer, with glittering earrings, who was ruthlessly employing them (horses) in war. Then the Rākṣasa's horses ran away. Because of the horses running around, Sumālī, the confused Rākṣasa, was perplexed like a man with confused senses without function.

sa tu tān sanniyamyāśvānindriyārthān yathā yatiḥ /
sthito'bhūdacalo bhūtvā sthāpayitvā gato ratham /30

tato viṣṇuṃ mahābāhuṃ prapatantaṃ raṇājire /
mālī hyabhyadravadvīraḥ pragṛhya saśaraṃ dhanuḥ /31

mālicāpacyutā bāṇāḥ kārtasvarabibhūṣitāḥ /
viviśurharimāsādya krauñcaṃ patrarathā iva /32

ardamānaḥ śaraiḥ so'tha mālityaktaiḥ sahasraśaḥ /
na cukṣubhe raṇe viṣṇurjitendriya ivādhibhiḥ /33

tato maurvīsvanaṃ kṛtvā bhagavān bhūtabhāvanaḥ /
mālinaṃ prati bāṇaughān sasarjāsigadādharaḥ /34

te mālidehamāsādya vajravidyutprabhā śarāḥ /
bahuraktaṃ papustatra nāgā iva purā'mṛtam /35

mālinaṃ vimukhaṃ kṛtvā śaṅkhacakragadādharaḥ /
śitaiḥ śarairdhvajaṃ cāpaṃ vājinaścāpyapātayat /36

21.30 However, he brought the horses under control just as a Yogī brings the functions of the senses (under control), and stood without movement [for a while], stationed the chariot, and went ahead.

21.31 Then Mālī took up a bow with an arrow and ran toward strong-armed Viṣṇu who was falling out in that battlefield.

21.32 The arrows, ornamented with gold, and charged from Mālī's bow, reached Viṣṇu, and entered into his body like birds into the Krauncha mountain.

21.33 Although afflicted by thousands of arrows charged by Mālī, Viṣṇu did not move in the battle, just as a person in full control of senses is not moved by mental pain or anguish.

21.34 Then Lord Viṣṇu, existing in every living being, rang the bow-string, and the Bearer of the sword and mace (Viṣṇu) charged many arrows at Mālī.

21.35 Those arrows, shining like lightning, reached the body of Mālī, and sucked a lot of blood like the Nāgas that drank nectar in ancient times.

21.36 Turning Mālī around, Viṣṇu, the bearer of the conch, disc and mace, laid down the flag, bow and horses [of Mālī] with sharp arrows.

gadāmādāya virathastato mālī niśācaraḥ /
āpupluve gadāpāṇirgiryagrādiva keśarī /37

sa tadā garuḍaṃ saṅkhya īśānaṃ vai yathā'ndhakaḥ /
jaghāna śirasi kruddho vajreṇeva ivāriha /38

gadayā'bhihatastena mālinā garuḍastadā /
raṇāt parāṅmukhaṃ devaṃ kṛtavān vedanāturaḥ /39

parāṅmukhīkṛte deve garuḍena patatriṇā /
babhūva rakṣasāṃ nādaḥ siṃhānāmiva garjatām /40

rakṣasāṃ garjatāṃ śrutvā nādaṃ harihayānujaḥ /
parāṅmukho'tyutsasarja cakraṃ mālijighāṃsayā /41

tat sūryamaṇḍalābhāsaṃ prabhayā bhāsayan nabhaḥ /
kālacakranibhaṃ cakraṃ māliśīrṣamapātayat /42

tacchiro rākṣasendrasya cakrakṛttaṃ bibhīṣaṇam /
papāta rudhirodgāri purā rāhuśiro yathā /43

21.37 Deprived of the chariot, Mālī, the Rākṣasa, then took up a mace and jumped up like a lion from the top of a mountain.

21.38 Then, he (Mālī), the killer of enemies, angrily hit Garuḍa on his head with the mace, as if with a thunderbolt, as Andhakāsura had hit Lord Śiva in the battle-field.

21.39 Then, Garuḍa, hit by Mālī with the mace, was severely afflicted with pain, and turned the Lord (Viṣṇu) away from the battle.

21.40 When the bird, Garuḍa, turned the Lord away from the battle, the roaring sound of the Rākṣasas was like that of the lions.

21.41 Hearing the sound of the roaring Rākṣasas, Viṣṇu, who was turned away, charged the disc (*Śudarśana cakra*) with intention of killing Mālī.

21.42 The disc, just like the circle of the sun lighting the sky, or like the wheel of death, cut and dropped the head of Mālī.

21.43 The dreadful head of the king of the Rākṣasas, chopped with the disc (of Viṣṇu), dropped, vomiting blood, like the head of Rāhu a long time ago.

tato devaiḥ susaṃhṛṣṭaiḥ sarvaprāṇasamīritaḥ /
siṃhanādastato muktaḥ sādhu devetivādibhiḥ /44

mālinaṃ nihataṃ dṛṣṭvā sumālī mālyavānapi /
sabalau śokasantaptau laṅkāṃ prati vidhāvitau /45

garuḍastu samāśvastaḥ saṃnivṛtya yathāmanaḥ /
rākṣasān pātayāmāsa pakṣapātena kopitaḥ /46

nārāyaṇo'pyāśu vareṣubhiḥ prabhur
vidārayāmāsa dhanuḥprasūtaiḥ /
naktañcarān muktavidhūtakeśān
vidhvastacāpāsinivṛttabāṇān /47

channātapatraṃ patamānaśastraṃ
śaraiḥ samantādatibhinnadeham /
vinirgatāstraṃ bhayalolanetraṃ
balaṃ tadunmattanibhaṃ babhūva /48

saṃbādhyamānā haribāṇajālaiḥ
surāgajālāni samutsṛjantaḥ /
dhāvanti naktañcarakālameghāḥ
vāyupraṇunnā iva kālameghāḥ /49

21.44 Then all the happy gods, saying "Well done, Lord!" released a lion's roaring sound pushed by everyone's breath (of relief).

21.45 Seeing Mālī killed, sorrow-stricken Sumālī and Mālyavān ran away with their forces toward Laṅkā.

21.46 Garuḍa, angry and assured [of safety], returned, and, as he wished, he threw the Rākṣasas down with the stroke of his wings.

21.47 Lord Viṣṇu also quickly destroyed the Rākṣasas, whose loose hairs blew around, and whose bows, swords and arrows were destroyed with the best arrows charged from [his] bow.

21.48 The forces [of the Rākṣasas], with the broken umbrellas and falling weapons, with bodies wounded all over with arrows, with lost missiles, and with eyes rolling around with fear, became almost mad.

21.49 Afflicted with the arrows of Viṣṇu, releasing the sounds of pain, the dark clouds of the Rākṣasas dispersed like the dark clouds blown by the wind.

cakraprahārairvinikṛttadehāḥ
sañcūrṇitāścāśu gadāprahāraiḥ /
asiprahārairbahudhā vibhaktāḥ
patanti śailā iva rākṣasendrāḥ /50

cakrotkṛttāsyakamalā gadāsañcūrṇitorasaḥ /
lāṅgalākarṣitagrīvāḥ suśarairbhinnamastakāḥ /51
keciccaivāsinā chinnāstathānye śarapīḍitāḥ /
nipeturambarāt tūrṇaṃ rākṣasāḥ sāgarāmbhasi /52

tato'mbaraṃ pracyutahārakuṇḍalair
niśācarairnīlabalāhakopamaiḥ /
nipātyamānairdadṛśe nirantaraṃ
visarpyamāṇairiva nīlaparvataiḥ /53

iti śrīskandapurāṇe himavatkhaṇḍe nepāla-māhātmye
mālivadho nāma ekaviṃśo'dhyāyaḥ //21//

21.50 The great Rākṣasas, with their bodies torn with the strokes of (Viṣṇu's) disc, and quickly pulverized by the strokes of the mace, and broken into pieces with the strokes of the sword, fell down like mountains.

21.51-52 The Rākṣasas quickly fell from the sky into the water of the ocean—some with their faces ripped with (Viṣṇu's) disc, [others] with their chests pulverized with the strokes of the mace, [others] with their necks drawn with the ploughs, [others] with their heads broken with sharp arrows, others slashed with the sword, and some others afflicted with the arrows.

21.53 Then the sky was seen filled with the Rākṣasas, similar to the dark clouds, continuously falling like the sliding mountains, with their fallen necklaces and earrings.

Thus ends the twenty-first chapter
named the "Killing of Māli" in the *Nepāla-māhātmya*
in *Himavatkhaṇḍa* of the *Skandapurāṇa*.

Chapter Twenty-two

Kubera Begins to Live in Laṅkā

agastya uvāca
hate mālyabale tasmin padmanābhena pṛṣṭhataḥ /
mālyavān sa nivṛtto'tha velayeva mahārṇavaḥ /1
saṃraktanayanaḥ kopāccalanmaulirniśācaraḥ /
padmanābhamidaṃ prāha vacanaṃ paruṣaṃ tadā /2

nārāyaṇa na jānīṣe kṣātradharmaṃ sanātanam /
ayuddhamanaso yanno bhavān hanti yathetaraḥ /3

parāṅmukhavadhaṃ pāpaṃ yaḥ karoti mahītale /
sa hantā na hataḥ svargaṃ labhate tena karmaṇā /4

yuddhaśraddhā'thavā te'sti tatra śārṅgagadādhara /
ayaṃ sthito'haṃ paśyāmi balaṃ darśaya yat tava /5

mālyavantaṃ sthitaṃ dṛṣṭvā mālyavantamivācalam /
uvāca rākṣasendraṃ taṃ devendrāvarajo balī /6

Agastya said:

22.1-2 When the forces of Mālyavān were hit by Viṣṇu from behind, Mālyavān returned like [the wave of] the ocean [hitting the coast]. With red eyes and his head shaking with anger, the Rākṣasa said these rude words to Viṣṇu:

22.3 O Nārāyaṇa, you do not [seem to] know the eternal *Dharma* (righteousness) of the Kṣatriyas, since you are hitting those who do not want war, as no one else does.

22.4 One, who commits the sin of killing him who has turned back [from the battle], will be a murderer, and when he is killed, he will not go Heaven because of that act.

22.5 Or, if you have interest in war, O Śārṅgadhara (bearer of the Śārṅga bow [Viṣṇu]), I am standing here looking on. Show whatever strength you have.

22.6 Seeing Mālyavān standing firmly, like the Mālyavān mountain, the strong younger brother of Indra (Viṣṇu) said to the king of the Rākṣasas.

yuṣmatto bhayabhītānāṃ devānāmabhayaṃ mayā /
rākṣasotsādanāddattaṃ tadetadanupālyate /7

prāṇairapi priyaṃ kāryaṃ devatānāṃ sadā mayā /
so'haṃ vinihaniṣyāmi rasātalagatānapi /8

devamevaṃ bruvāṇaṃ tu sa tadā puruṣottamam /
śaktyā bibheda saṅkruddho rākṣasendro nanāda ca /9

mālyavadbhujanirmuktā śaktirghaṇṭākṛtasvanā /
harerurasi bibhrāja meghopari śatahradā /10

tatastameva niṣkṛṣya śaktiṃ śāktidharapriyaḥ /
mālyavantaṃ samuddiśya cikṣepāmburuhekṣaṇaḥ /11

skandotsṛṣṭeva sā śaktirgovindakaraniḥsṛtā /
kāṅkṣanti rākṣasaṃ prāyānmaholkevāñjanācalam /12

sā tasyorasi vistīrṇe hārabhābhiḥ prabhāsite /
apatadrākṣasendrasya girikūṭe yatha'śaniḥ /13

22.7 I have given the gods, suffering from your fear, a sense of security, by killing the Rākṣasas. So I will keep doing what I am doing.

22.8 I must always do good to the gods even at the cost of my life. So I will kill the Rākṣasas even if they go to the Rasātala (one of the underworlds).

22.9 Then, he (Mālyavān) became angry, and hit the Lord who had spoken so, with a spear. And then the king of the Rākṣasas roared.

22.10 The spear charged from the hands of Mālyavān, which made the sound of a bell, [fell] on the chest of Viṣṇu and looked like lightning in a cloud.

22.11 Then lotus-eyed Viṣṇu took out the spear and charged it aiming at Mālyavān.

22.12 The spear, going out of the hand of Govinda (Viṣṇu), like the one charged by Skanda (Kārtikeya), went looking for the Rākṣasa, like a great meteor [falling] at a mountain of soot.

22.13 That spear fell, like a thunderbolt on the top of a mountain, on the wide chest of the king of the Rākṣasas, glittering with the light of the necklace.

tayā bhinnatanutrāṇaḥ prāviśad vipulaṃ tamaḥ /
mālyavān punarāśvastastasthau giririvācalaḥ /14

tataḥ kārṣṇāyasaṃ śūlaṃ kaṇṭakairbahubhirvṛtam /
pratigṛhyāhanaddevaṃ stanayorantare dṛḍham /15
tathaiva raṇaraktastu muṣṭibhiḥ so'ruṇānujam /
tāḍayitvā dhanurmātramapakrānto niśācaraḥ /16
tato'mbare mahāśabdaḥ sādhu sādhvityathotthitaḥ /
āhatya rākṣaso viṣṇuṃ garuḍaṃ yadatāḍayat /17

vainateyastadā kruddhaḥ pakṣavātena rākṣasam /
vyuvāha balavān vāyuḥ śuṣkaparṇacayaṃ yathā /18
dvijeśapakṣavātena vīkṣya tāḍitamagrajam /
sumālī svabalaiḥ sārdhaṃ laṅkāmabhimukho yayau /19

pakṣavātasamuddhūto mālyavānapi rākṣasaḥ /
svabalena samāgamya yayau laṅkāṃ hriyā''vṛtaḥ /20

evaṃ te rākṣasāḥ śyāma hariṇā lokadhāriṇā /
bahuśaḥ samare bhagnāḥ bahuprabalanāyakāḥ /21
aśaknuvanstato viṣṇuṃ pratiroddhuṃ bhayārditāḥ /
tyaktvā laṅkāṃ gatāḥ sarve pātālaṃ panngālayaṃ /22

22.14 Mālyavān, whose armor was broken by the spear, fell into unconsciousness, but became conscious again, and stood like a mountain.

22.15-17 Then he took a strong spear, made of iron and full of thorns, and hit Viṣṇu between the breasts. Likewise, the Rākṣasa (Mālyavān), enthusiastic in war, hit Viṣṇu who had only a bow (in hand), with fists and retreated. When the Rākṣasa (Mālyavān) hit Viṣṇu and also Garuḍa, a great roaring sound of "Bravo! Bravo!" rose up in the sky.

22.18-19 Then Garuḍa became very angry, and the strong one (Garuḍa) blew the Rākṣasa (Mālyavān) just as the wind blows dry leaves. Seeing his elder brother blown by the wind created by the wings of Garuḍa, Sumālī, accompanied by his forces, set off toward Laṅkā.

22.20 Blown by the wind of the wing [of Garuḍa], Mālyavān, the Rākṣasa, also came back with his forces, and went to Laṅkā, overwhelmed by shame.

22.21-22 Thus, O Śyāma, the Rākṣasas, with many strong leaders, were totally destroyed by Viṣṇu, supporter of the world. Unable to resist Viṣṇu and bewildered by fear, they left Laṅkā and went to Pātāla, home of the Nāgas.

sumālinaṃ samāsādya rākṣasaṃ bhṛgusattama /
sthitaḥ prakhyātavīryo'yaṃ vaṃśe śālakaṭaṅkaṭe /23
kathitāḥ rākṣasāḥ śyāma caite śālakaṭaṅkatāḥ /
daśagrīvādayaḥ śyāma paulastyā nāma rākṣasāḥ /24

sumālī mālyavān mālī ye ca teṣāṃ purahsarāḥ /
sarva ete mahābhāgā rāvaṇād balavattarāḥ /25
na cānyo rākṣasāṃ hantā sureṣvapi muniśvara /
ṛte nārāyaṇād devācchaṅkacakragadādharāt /26
bhavād vā muniśārdūla pārvatīprāṇaballabhāt /

yeṣāṃ mayā tava munīśvara rākṣasānā-
mutpattiradya kathitā sakalā yathāvat /
bhūyo nibodha bhṛgusattama rāvaṇasya
janmaprabhāvamatulaṃ balavattarasya /27

sa rākṣaso viṣṇubhayārditastadā svaputrapautraiśca samanvito balī /
cirāt sumālī vyacaradrasātalam tatastu laṅkāmavasaddhaneśvaraḥ /28

iti śrīskandapurāṇe himavatkhaṇḍe nepāla-māhātmye
dvāviṃśodhyāyaḥ //22//

22.23-24 O Śyāma, having Sumālī the Rākṣasa with him, this Rākṣasa, famous for his strength, belonged to the family of Śālakaṭaṅkaṭā. O Śyāma, those Rākṣasas were also called Śālakaṭaṅkaṭā Rākṣasas. Daśagrīva (Rāvaṇa) and others were called Paulastya Rākṣasas.

22.25-26 Sumālī, Mālyavān and Mālī, who were the leading ones, were blessed, and stronger than Rāvaṇa. There was no other killer of the Rākṣasas even among gods except Lord Nārāyaṇa (Viṣṇu), bearer of the conch, disc and mace, or except Śiva, beloved of Pārvatī, O best muni.

22.27 O best muni, today I have told you the entire story of the origins of the Rākṣasas. Moreover, do know also the impact of the birth of Rāvaṇa, who was even stronger [than others].

22.28 Then Sumālī, the strong Rākṣasa, overwhelmed by fear, wandered in Rasātala (one of the underworlds) accompanied by his sons and grandsons for long. And then, Dhaneśvara (Kubera) lived in Laṅkā.

Thus ends the twenty-second chapter
in the *Nepāla-māhātmya*
in *Himavatkhaṇḍa* of the *Skandapurāṇa*.

Chapter Twenty-three

Rāvaṇa Begins his Tapasyā (Penance)

agastya uvāca
kasyacit tvatha kālasya sumālī sa tu rākṣasaḥ /
nīlajīmutasaṅkāśastaptakāñcanasannibhām /1
ādāya kannyāṃ rucirāṃ vinā padmamiva śriyam /
rākṣasendraḥ sa tu tadā vicaran vai mahītale /2

gacchantaṃ gagane'paśyat puṣpakeṇa dhaneśvaram /
pitaram draṣṭukāmaṃ ca mātaraṃ ca niśācaraḥ /3

taṃ dṛṣṭvā'nalaśaṅkāśaṃ vimānaṃ pāvakopamam /
hitārthaṃ cintayāmāsa rākṣasānāṃ niśācaraḥ /4

kiṃ nu kṛtvā bhavecchreyo vardhemahi kathaṃ vayam /
sutāṃ viśravase dadyāṃ rākṣasīṃ varavarṇinīm /5

sa tu rākṣasaśārdūlaḥ śārdūlasamavikramaḥ /
athābravīt sutāṃ tāṃ tu naikasīṃ kila nāmataḥ /6

Agastya said:

23.1-2 Once upon a time, Sumālī, the Rākṣasa, who looked like a black cloud, was walking on the earth with his beautiful daughter, who looked like heated gold, or another Lakṣmī (goddess of wealth and beauty) without lotuses (in hands).

23.3 Then the Rākṣasa saw Kubera going by the Puṣpaka aircraft in the sky to see his father and mother.

23.4 Seeing that aircraft as effulgent as fire, the Rākṣasa wondered about the well-being of other Rākṣasas.

23.5 How could there be the well-being [of other Rākṣasas]? How can we increase [in number]? I may possibly give my beautiful daughter, the Rākṣasaī, to Viśravā (in marriage).

23.6 Then the great Rākṣasa, brave like a tiger, spoke to his daughter Naikasī, calling her by her name.

putri pradānakālaste yauvanaṃ cātivartate /
tvatkṛte ca vayaṃ sarve yantritā dharmabuddhayaḥ /7
tvayi putrasamāyuktā icchā sampatsyate'cirāt /
tvaṃ hi sarvaguṇopetā śrīrapadmeva naḥ kule /8
pratyākhyānācca bhītaistvaṃ nāsurairvriyase śubhe /
na jñāyate varaḥ putraḥ kanyānāṃ cārudarśanaḥ /9
kanyā pitṝṇāṃ duḥkhaṃ hi sarveṣāṃ mānakāriṇām /

mātuḥ kulaṃ pituścaiva yatra kanyā pradīyate /10
kulatrayaṃ sadā kanyā saṃśayasthaṃ karoti hi /
sā tvaṃ munivaraṃ śreṣṭhaṃ prajāpatikulodbhavam /11
gaccha viśravasaṃ putri paulastyaṃ varaya svayam /
idṛśāste bhaviṣyanti putrāḥ putri na saṃśayaḥ /12
tejasā bhāskarodagrā yādṛśo'yaṃ dhaneśvaraḥ /

sā tu tadvacanaṃ śrutvā kanyakā pitṛgauravāt /13
gatvāśramapadaṃ tasthau yatra tapyati viśravāḥ /

etasminnantare śyāma pulastyatanayo dvijaḥ /14
agnihotramupātiṣṭhaccaturtha iva pāvakaḥ /

23.7-9 Daughter, it is time for your marriage. Your youth is obvious. We all are aware of our duty and are painfully concerned for you. I have long wished to see you with sons. You are really endowed with all virtues, and you are, in our family, like Lakṣmī, without lotus in hand. O beautiful one, you are not asked for (proposed for marriage) by the Asuras (Rākṣasas), fearing rejection. A good boy, who looks handsome to girls, is not known to us. A girl is a pain for all parents who feel proud [of themselves or their children].

23.10-12 A girl always puts three families at risk -- her mother's family, her father's family, and the family where she is married to. Therefore, O daughter, please go on your own to the best muni, born in the family of Prajāpati (Brahmā), and choose Viśravā, the son of Pulastya. O daughter, your sons will be such that they will be brighter than the sun, just as Kubera is.

23.13 Hearing his words, the girl went to the hermitage, out of respect for her father, and sat where Viśravā practiced penance.

23.14 In the meantime, O Śyāma, the Brahman, son of Paulastya (Viśravā), like the fourth fire, was performing the *Agnihotra* sacrifice.

Note on 23.14: There are three well-known agnis (fires): *Dakṣiṇāgni, Gārhapatyāgni,* and *Āhavanīyāgni.* Viśravā was so bright that he could be regarded as the fourth *agni,* (fire).

sā tu taṃ dāruṇaṃ kālamabudhvā pitṛgauravāt /15
upavṛtyāgratastasya caraṇe'dhomukhī sthitā /

sa tu tāṃ vīkṣya dharmātmā pūrṇacandranibhānanām /16
abravīt paramodāro dīpyamāna ivaujasā /

bhadre kasyāsi duhitā kuto vā tvamihāgatā /17
kiṃ kāryaṃ kasya vā hetostattvato brūhi tacchubhe /

evamuktā tu sā kanyā kṛtāñjalirathābravīt /18
rākṣasīṃ viddhi māṃ brahman śāsanāt piturāgatām /
naikasīmiti nāmnā vai śeṣaṃ tvaṃ jñātumarhasi /19
tapaḥprabhāveṇa mune yadarthamahamāgatā /

tato gatvā munirdhyānaṃ vākyametaduvāca ha /20
vijñātaṃ te mayā bhadre kāraṇaṃ yanmanogatam /
sutābhilāṣo mattaste mattamātaṅgagāmini /21

dāruṇāyāṃ hi velāyāṃ yasmāt tvaṃ samupasthitā /
śṛṇu tasmāt sutān bhadre yādṛśāñjayiṣyasi /22

23.15 She (Naikasī) did not know that it was a moment of dreadful sacrifice. Out of respect for her father's order, she went in front of him (Viśravā) and stood looking down at his feet.

23.16 The pious one (Viśravā) saw her, with her face as beautiful as the full moon, and the most kind one (Viśravā), as if he was burning with effulgence, spoke [to her]:

23.17 O blessed one, whose daughter are you? Where did you come from? What is your work? Or, for what reason are you here? Please tell me truthfully, O beautiful one.

23.18-19 The girl, spoken to [by the muni], folded her hands and said: O Brahman, please know me as a Rākṣasī, named Naikasī, who has come here according to the order of her father. You should know the rest of the reason why I have come here by the power of your *tapasyā* (penance).

23.20-21 Then the muni went into meditation, and said the following: O blessed one, I know the reason which you have in your mind. O beautiful one (walking like a young elephant), you have desire for a son from me.

23.22 Because you came at a dreadful time, O blessed one, listen what types of sons you will, therefore, beget.

dāruṇān dāruṇācārān dāruṇābhijanapriyān /
janayiṣyasi suśroṇi rākṣasān krūrakarmaṇaḥ /23

sā tu tadvacanaṃ śrutvā praṇipatyābravīdvacaḥ /
bhagavannedṛśāḥ putrāstvatto brāhmaṇayonitaḥ /24

sa kanyayaivamuktastu viśravā munipuṅgavaḥ /
uvāca naikasiṃ bhūyaḥ purṇenduriva rohiṇiṃ /25
paścimo yastava suto bhaviṣyati śubhānane /
mama dharmānurūpaḥ sa bhaviṣyati na saṃśayaḥ /26

evamuktā tu sā kanyā śyāma kālena kenacit /
janayāmāsa bībhatsarakṣorūpaṃ sudāruṇam /27
daśagrīvam mahādaṃṣṭraṃ nīlāñjanacayopamam /
tāmroṣṭhaṃ viṃśatibhujaṃ mahāsyaṃ dīptamūrdhajam /28

jātamātre tatastasmin prajajvāla balāgninā /
kravyādāścāpasavyāni maṇḍalāni pracakramuḥ /29

vavarṣū rudhiraṃ devā meghāśca kharanisvanāḥ /
niṣprabhaścāpi śūryo'pi maholkā cāpatad bibhuḥ /30

23.23 O beautiful one, you will beget Rākṣasas, who will be dreadful, whose conduct will be dreadful, and who will like to have dreadful families.

23.24 Hearing those words, she fell on the ground (to greet), and said these words: O Lord, such sons cannot be born from you, born in a Brahman family.

23.25-26 Viśravā, the great muni, thus answered by the girl, spoke again to Naikasī, like the full moon to Rohiṇī (a constellation): O beautiful-faced girl, the youngest son that you will beget will be similar to my piety. There is no doubt about that.

23.27-28 O Śyāma, after sometime the girl, thus answered [by the muni], gave birth to a child with a fearful form of a Rākṣasa, dreadful with ten necks (heads) and big teeth, dark as the heap of black soot, having brown lips, twenty hands, big mouth, and burning hair.

23.29 Then, just as he was born, the fire burned with excessive strength; even the Rākṣasas (eating raw meat) circumambulated in the opposite way.

23.30 Gods rained blood; the clouds sounded like donkeys. Even the sun was faint, and a great meteor fell out.

cakampe dharaṇī caiva vavurvātāḥ sudāruṇāḥ /
akṣobhyaḥ kukṣibhiścaiva samudraḥ saritāṃ patiḥ /31

atha nāmākarot tasya pitāmahasamaḥ pitā /
daśagrīvaḥ prasūto'yaṃ daśagrīvo bhaviṣyati /32

tasya tvanantaraṃ jātaḥ kumbhakarṇo mahābalaḥ /
pramāṇādyasya vipulaṃ pramāṇaṃ neha vidyate /33

tataḥ śūrpaṇakhā nāma saṃjajñe vikaṭānanā /
vibhīṣaṇaśca dharmātmā naikasyāḥ paścimaḥ sutaḥ /34

tasmin jāte mahāsatve puṣpavarṣaṃ papāta ha /
ākāśasthā dundubhayo devānāṃ prāṇadaṃstathā /35

vākyaṃ caivāntarīkṣe ca sādhu sādhviti vai tadā /

tau tu tatra mahāraṇye vavṛdhāte mahaujasau /36
kumbhakarṇadaśagrīvau lokodvegakarau tadā /

kumbhakarṇaḥ pramattastu maharṣīn dharmavatsalān /37
trailokyaṃ nityasantuṣṭo bhakṣayan vicacāra ha /

23.31 The earth shook; the dreadful winds blew; even the unruffled ocean, lord of rivers, shook from coast to coast.

23.32 Then, his father, who was like Brahmā, made his name: He will be called Daśagrīva, as he was born Daśagrīva (ten-necked, or ten headed).

23.33 After him was born Kumbhakarṇa of great strength. There was no one with a larger size than the size of this [Rākṣasa].

23.34 Then [a girl] named Sūparaṇakhā with dreadful face was born. Bibhīṣaṇa, the pious one, was the youngest son of Naikasī.

23.35 When he (Bibhīṣaṇa) was born, a rain of flowers fell. The drums of gods in the sky sounded well.

23.36 Then those two-- Daśagrīva and Kumbhakarṇa --with great strength, grew in that great forest causing great worry for the people.

23.37 Unrestrained Kumbhakarṇa was always happy, and walked on all the three worlds, devouring the great *ṛṣis* who were very pious.

vibhīṣaṇastu dharmātmā nityaṃ dharme vyavasthitaḥ /38
svādhyāyī niyatāhāra uvāsa vijitendriyaḥ /

atha vaiśravaṇo devastatra kālena kenacit /39
āyātaḥ pitaraṃ draṣṭuṃ puṣpakeṇa dhaneśvaraḥ /

taṃ dṛṣṭvā naikasī tatra jvalantamiva tejasā /40
āgamya rākṣasī tatra daśagrīvamuvāca ha /

suta vaiśravaṇaṃ paśya bhrātaraṃ tejasā vṛtam /41
bhrātṛbhāve same vā'pi paśyātmānaṃ tvamidṛśam /

daśagrīvastathā yatnaṃ kuruṣvāmitavikrama /42
yathā tvamapi putro me bhava vaiśravaṇopamaḥ /

mātustadvacanaṃ śrutvā daśagrīvaḥ pratāpavān /43
amarṣamatulaṃ lebhe pratijñāṃ cākarot tadā /

satyaṃ te pratijānāmi bhrātṛtulyo'dhiko'pi vā /44
bhaviṣyāmyojasā caiva santāpaṃ tyaja hṛdgataṃ /

23.38 Bibhīṣaṇa was pious, and always remained disciplined in religion. He lived studying the Vedas, eating properly, and controlling the senses.

23.39 Then after some time, Lord Vaiśravaṇa (Kubera) came there (in that forest) to see his father by the Puṣpaka aircraft.

23.40 Seeing him (Kubera) almost burning with splendor, the Rākṣasī (Naikasī) came there and said to Daśagrīva:

23.41 Look at your [step] brother Vaiśravaṇa (Kubera), full of splendor. Although brotherhood is equal, look at yourself that you are.

23.42 O Daśagrīva, with unlimited courage, make such an effort that you, my son, will also be like Vaiśravaṇa (Kubera).

23.43 Daśagrīva, the powerful one, hearing those words from his mother, felt immeasurable jealousy; and then he made a promise.

23.44 I really promise you. I will be equal to, or even greater than my brother in strength; please give up the worry that is in your heart.

tataḥ krodhena tenaiva daśagrīvaḥ sahānujaḥ /45
cikīrṣurdustaraṃ karma tapase dhṛtamānasaḥ /
prāpsyāmi tapasā kāmamiti kṛtvā yathāvidhi /46
āgacchadātmasiddhyarthamatra gokarṇasannidhau /

sa rākṣasastatra sahānujastadā
tapaścacārātulamugravikramaḥ /
atoṣayaccāpi pitāmahaṃ vibhuṃ
dadau sa tuṣṭaśca varaṃ mahātmane /47

iti śrīskandapurāṇe himavatkhaṇḍe nepāla-māhātmye
trayoviṃśo'dhyāyaḥ //23//

23.45-46 Then, because of that very anger, Daśagrīva, together with his brother, desiring to do the most difficult task, put his mind in *tapasyā* (penance); and thinking that he would accomplish his wish through *tapasyā*, he came here near Gokarṇa in order to fulfill his wish.

23.47 Then, the Rākṣasa of incomparable courage, accompanied by his brother, performed *tapasyā;* and he pleased Lord Brahmā. Brahmā, satisfied also [with him], granted the great soul (Daśagrīva) his wish.

Thus ends the twenty-third chapter
in the *Nepāla-māhātmya*
in *Himavatkhaṇḍa* of the *Skandapurāṇa*.

Chapter Twenty-four
Rāvaṇa, Kumbhakarṇa and Bibhīṣaṇa are granted their wishes

mārkaṇḍeya uvāca
athābravīnmuniḥ śyāma atrāgatya mahābalāḥ /
ācakṣva kīdṛśaṃ brahman tapastepurmahaujasaḥ /1

agastyastvabravīt śyāmaṃ bhūyaḥ prayatamānasam /
tāṁstān dharmavidhīṁstāta bhrātaraste samāśritāḥ /2

kumbhakarṇastadātyartham satyadharmaparāyaṇaḥ /
atapadgrīṣmakāle vai so'gnibhiḥ sūryapañcamaiḥ /3

meghāmbusikto varṣāsu vīrāsanamasevata /
nityaṃ ca śiśire kāle jalamadhye pratiśrayaḥ /4

evaṃ varṣasaharāṇi daśa tasya tadā yayuḥ /
satyadharmānuraktasya satyeṣvadhiṣṭhitasya ca /5

vibhīṣaṇaśca dharmātmā nityaṃ dharmarataḥ śuciḥ /
pañcavarṣasahasrāṇi pādenaikena tasthivān /6

Mārkaṇḍeya said:

24.1 Then Śyāma, the muni, said: O Brahman, please tell [me] what kind of *tapasyā* those strong and great-spirited ones practiced when they came here.

24.2 Agastya again told Śyāma, the pure-minded one, about all those religious rituals to which those brothers resorted.

24.3 Kumbhakarṇa, extremely adherent to truthfulness, practiced penance in the summer with fires [on four sides] and the fifth fire -- the sun.

24.4 In the rainy season, when he was wet with the rain water, he sat in the *Vīrāsana* (a yogic position). In the winter time, he sat constantly in water.

24.5 Thus he spent ten thousand years, constantly engaged in truthfulness, and strictly adhering to the truth.

24.6 Bibhīṣaṇa, the pious one, who was always engaged in pious deeds and always pure, stood on one foot for five thousand years.

samāpte niyame tasya nanṛtuścāpsaroganāḥ /
papāta puṣpavarṣaṃ ca tuṣṭuvuścaiva devatāḥ /7
pañca varṣasahasrāṇi sūryamevānuvarttayat /
tasthāvūrdhvaśirobāhuḥ svādhyāyāsaktacetanaḥ /8

evaṃ vibhīṣaṇasyāpi gatāni sumahātmanaḥ /
daśa varṣasahasrāṇi svargasthasyeva nandane /9
punaśca śaṅkhamūlasya saṅgame jalamāśritaḥ /
tapaścacāra sumahānnirāhāro jitendriyaḥ /10

liṅgānāṃ koṭimutpādya vrataṃ kṛtvā mahattaram /
vāgmatyā maṇimatyāśca saṅgame pūrvage taṭe /11
liṅgaṃ saṃsthāpya koṭīnāṃ liṅgānāmuparisthale /
divyavarṣasahasraṃ tu nirāhāro daśānanaḥ /12
pūrṇe varṣasahasre tu śirṣamagnau juhāva saḥ /
evaṃ varṣasahasrāṇi nava tasyāticakramuḥ /13

śirāṃsi nava cāpyasya praviṣṭāni hutāśanam /
pūrṇe varṣasahasre tu daśame daśamaṃ śiraḥ /14
chettukāmasya dharmātmā prāptastasya prajāpatiḥ /
pitāmahastu suprītaḥ saha devairupasthitaḥ /15

24.7 When he completed his vow, the Apsaras danced; the rain of flowers fell; and the gods were happy.

24.8 Then for five thousand years, he prayed only to the Sun. He stood with his head and hands up, setting his mind on the study of the Vedas.

24.9-10 Thus Bibhīṣaṇa, the great soul, also passed ten thousand years as if he was in the Nandana garden of Heaven. Moreover, he sat in water at the confluence of Śankhamūla, and practiced a great penance, eating nothing, and controlling the senses.

24.11-13 Daśānana (Rāvaṇa) created ten million *liṅgas* undertaking greater vows on the eastern bank at the confluence of Vāgmatī and Maṇimatī, and installing those ten million *liṅgas*, he [sat at a place] above those *liṅgas* and [practiced penance] for ten thousand years of gods, without eating anything. At the completion of each thousand years, he would offer one of his ten heads in the fire. Thus, he passed nine thousand years.

24.14-15 And, his nine heads entered into fire. When the ten thousandth year was complete, he was ready to chop his tenth head, and Brahmā, fully satisfied, appeared together with other gods in front of him (Rāvaṇa).

vatsa vatsa daśagrīva prītaste'smītyabhāṣata /
śīghraṃ vṛṇīṣva bhadraṃ te varaṃ yat te'bhivāñchitam /16
tat te kāmaṃ karomyadya na vṛthā te pariśramaḥ /

tato'bravīd daśagrīvaḥ prahṛṣṭenāntarātmanā /17
praṇamya śirasā devaṃ harṣagadgadayā girā /

bhagavan prāṇināṃ nityaṃ nānyatra maraṇādbhayam /18
na ca mṛtyusamaḥ śatruramaratvaṃ tato vṛṇa (sic) /

evamukatastato brahmā daśagrīvamuvāca ha /19
nāsti sarvāmaratvaṃ te varəmanyaṃ vṛṇīṣva vai /

evamuktastadā śyāma brahmaṇā lokakāriṇā /20
daśagrīva uvācedaṃ kṛtāñjalirathāgrataḥ /

suparṇanāgayakṣāṇāṃ daityadānavarākṣasāṃ /21
avadhyatvaṃ prajādhyakṣa devatānāṃ ca sarvaśaḥ /

na hi cintā mamānyeṣu prāṇiṣu prapitāmaha /22
tṛṇabhūtā hi me sarve prāṇino mānuṣādayaḥ /

24.16 He said: O son, O son, Daśagrīva (Rāvaṇa), I am pleased with you. Please do ask quickly for the good wish that you want [to be fulfilled]. I will do whatever you want today. Your effort is not in vain.

24.17 Then Daśagrīva (Rāvaṇa), with happy mind, greeted the Lord with his head and spoke with stuttering words because of excessive happiness.

24.18 O Lord, living beings have no constant fear except from death. And, there is no enemy equal to death. So, please grant me immortality.

24.19 When requested like this, Brahmā said to Daśagrīva (Rāvaṇa): Not all are immortal; so please ask for some other wish.

24.20 When he was told so by Brahmā, creator of the world, Daśagrīva said this, folding his hands in front:

24.21 O Lord of the living beings, then may I never be killed by other Daityas, Dānavas, Rākṣasas or Gods by any means.

24.22 O Brahman, I have no worry about other living beings. All other living beings including men *et cetera* are just likes grasses to me.

evamuktastu dharmātmā daśagrīveṇa rakṣasā /23
uvāca vacanaṃ śyāma saha devaiḥ pitāmahaḥ /

bhaviṣyati tadevaṃ vai tava rākṣasapuṅgava /24
śṛṇu cāpi varaṃ bhūyaḥ prītasya vihitaṃ mama /
hutāni yāni śīrṣāṇi pūrvamagnau tvayā'nagha /25
utthāsyanti punastāni tava rākṣasapuṅgava /

vitarāmi varaṃ saumya tava cānyaṃ sudurlabham /26
chandato vinda bhadraṃ te rūpamanyadyadicchasi /

evaṃ pitāmahoktasya daśagrīvasya rakṣasaḥ /27
agnau hutāni śīrṣāṇi yāni tānyutthitāni vai /

evamuktvā tu taṃ śyāma daśagrīvaṃ prajāpatiḥ /28
vibhīṣaṇamathovāca vākyaṃ lokapitāmahaḥ /
vibhīṣaṇa tvayā vatsa dharmasaṃhatabuddhinā /29
ārādhito'smi dharmajña varaṃ varaya suvrata /

vibhīṣaṇastu dharmātmā prāñjalirvākyamabravīt /30
vṛtaḥ sarvaguṇairnityaṃ candramā raśmibhiryathā /

24.23 O Śyāma, when Brahmā, the pious one, was told so by Daśagrīva the Rākṣasa, he said these words at the presence of other gods:

24.24-25 O best Rākṣasa, you will have it as you wish. As I am pleased [with you], one more wish is made by me for you. Listen. All those heads which were offered earlier in fire by you, O pious one, will grow again for you.

24.26 O [my] dear, I will also grant another wish, that is rare. Whatever other form [of your body] you wish to change into, you will acquire it.

24.27 When Brahmā told so to Daśagrīva the Rākṣasa, all those heads that were offered into fire grew up at once.

24.28-29 O Śyāma, having said so to Daśagrīva, Brahmā, the grandfather of the world, spoke these words to Bibhīṣaṇa: O dear Bibhīṣaṇa, I am very pleased with you, as your mind was one with *dharma*; so O pious one, knowledgeable of *dharma*, please ask for a wish.

24.30 Bibhīṣaṇa, the pious one, endowed with all virtues just like the moon endowed with light, folded his hands (in greeting), and said the following:

bhagavan hitametāvanmanye lokeśvaraḥ prabhuḥ /31
prīto yadi tu dātavyo varo me śṛṇu suvrata /

paramāpadgatasyāpi dharma eva matirbhavet /32
aśikṣitaṃ ca bhagavan brahmāstraṃ pratibhātu me /

yā yā jāyeta me buddhisteṣu teṣvāśrameṣviha /33
sā sā bhavatu dharmiṣṭhā taṃ taṃ dharmaṃ bhaje tava /

eṣa me paramodāro varaḥ paramako mataḥ /34
na hi dharmānuraktānāṃ kiṃcilloke'sti durlabham /

atha prajāpatiḥ prīto vākyametaduvāca ha /35
dharmiṣṭhastvaṃ yathā vatsa tathaitat te bhaviṣyati /

yasmādrākṣasayonau te jātasyāmitrakarṣaṇa /36
nādharme jāyate buddhiramaratvaṃ dadāmi te /

24.31 O Lord, Lord of the world, I think this much is good for me; and if you are pleased and willing to grant me a wish, please listen to my wish, O *Suvrata* (strict in the observance of the vow).

24.32 Even in the most perilous trouble, may my mind be set on *dharma* (righteousness), and may *Brahmāstra* (science of the 'Brahma' weapon) be known to me even without being taught, O Lord.

24.33 In each of the *Āśramas* (four divisions of a Hindu's life-span), may my mind be set on *dharma* and may I [be able to] adopt those *dharmas* (prescribed for each *Āśrama*).

24.34 This is my most generous wish, I think. There is nothing hard to obtain for those who are fully engaged in *dharma*.

24.35 Then Brahmā, pleased [with Bibhīṣaṇa], said the following: As you are set on *dharma*, you will remain so (set on *dharma*) as well.

24.36 Since you are born in the Rākṣasa family, and yet your mind does not engage itself in *Adharma* (wrong-doing, sin), I will give immortality.

Note 24.33: The life-span of the ancient Hindus was divided into four *Āśramas*-- *Brahmacarya Āśrama* (1-25 years of education), *Gṛhastha Āśrama* (25-50 years of married, family life), *Vānaprastha Āśrama* (50-75 years of living in forest, or retirement) and *Sanyāsa Āśrama* (75-100 years of renouncement of worldly ties).

eṣa eva ca te kāmo nityaṃ vatsa bhaviṣyati /37
aśikṣitaṃ ca brahmāstraṃ yathāvat pratipatsyate /

kumbhakarṇāya tu varaṃ dātukāmaṃ tapodhana /38
prajāpatiṃ surāḥ sarve vākyaṃ prāñjalayo'bruvan /

na tāvat kunbhakarṇāya pradātavyo varastvayā /39
jānāsi hi yathā lokāṃstrāsayatyeṣa rākṣasaḥ /

nandane'psarasaḥ sapta mahendrānucarā daśa /40
anena bhakṣitā brahman ṛṣayo brāhmaṇāstathā /

tacchāpo varaṇādasmai dīyatāmamitaprabho /41
loke vai svasti caivaṃ syād bhavedasya ca sammate /

evamuktaḥ surairbrahmā'cintayat padmasambhavaḥ /42
devīṃ sarasvatīṃ devaḥ padmākṣim padmasambhavīm /

vilokya sarvabhūteṣu jihvā buddhirdhṛtiḥ smṛtiḥ /43
cintitā copatasthau sā pārśve hṛṣṭā sarasvatī /

24.37 This wish of yours will also be constantly available to you: The *Brahmāstra* will be available to you without being taught.

24.38 O *Tapodhana* (rich in penance), all gods, with folded hands, said these words to Brahmā, willing to grant the wish to Kumbhakarṇa:

24.39 The wish should not be granted to Kumbhakarṇa right now, as you know that this Rākṣasa will terrorize the world.

24.40 Seven *Apsaras* (celestial maidens) in Nandana garden, ten servants of Indra, and many sages and Brāhmaṇas were eaten up by him, O Brahman.

24.41 O Almighty Lord, you should, therefore, give him a curse rather than a wish, or a curse in the disguise of a boon, which will be acceptable to him, and which will be good for the [rest of the world.

24.42 As Brahmā was told so by the gods, Lord Padmasambhava (Brahmā) meditated upon the lotus-eyed goddess Sarasvatī, born out of a lotus.

24.43 Sarasvatī [residing in us in the form of] the tongue (language), intellect, patience, memory *et cetera*, happily stood in front as she was meditated upon [by Brahmā] looking at all beings.

prāñjaliḥ prāha parśvasthā sā tu devī sarasvatī /44
iyamasmyāgatā deva kiṃ kāryaṃ karavāṇi te /

prajāpatistu tāṃ prāha devīṃ caiva sarasvatīm /45
vāṇi tvaṃ rākṣasasyāsye bhava yā devatepsitā /

ityuktā sā praṇamyātha taṃ viveśa niśācaraṃ /46
tato bhārgava tadrakṣo brahmā vacanamabravīt /

kumbhakarṇa mahābāho varaṃ varaya rākṣasa /47
kumbhakarṇastato hṛṣṭaḥ śrutvā vākyamuvāca ha /

svaptuṃ varṣasahasrāṇi devadeva mamepsitam /48
ṣaṇmāsānte bhaved deva dinamekaṃ tu bhojanam /

evamastviti taṃ coktvā saha devaiḥ pitāmaha /49
devī sarasvatī caiva muktvā taṃ prayayau divam /

gateṣu brahmapūrveṣu daivateṣu nabhaḥsthalam /50
vimukto'sau sarasvatyā pūrvāṃ prakṛtimāgataḥ /

24.44 Goddess Sarasvatī, standing in front with folded hands, said: O Lord, I have come and am present here. What can I do for you?

24.45 Brahmā said to goddess Sarasvatī: O Vāṇī (Speech), you stay in the mouth of the Rākṣasa as desired by the gods.

24.46 Sarasvatī, when she was told so, greeted [Brahmā], and entered into [the body of] the Rākṣasa (Kumbhakarṇa). Then O Bhārgava (Śyāma), Brahmā said the following to the Rākṣasa:

24.47 O great-armed Kumbhakarṇa, ask for a wish, O Rākṣasa. Then, hearing those words, Kumbhakarṇa was pleased and said the following:

24.48 O Lord, I want to sleep a thousand years. And, may there be a day for me to eat once at the end of six months.

24.49 "So be it" said Brahmā, accompanied by other gods. And, goddess Sarasvatī also left him (Kumbhakarṇa) and went to Heaven.

24.50 When all gods led by Brahmā went away, and when he was left by Sarasvatī, he (Kumbhakarṇa) came back to his original frame of mind.

kumbhakarṇastu duṣṭātmā cintayāmāsa duḥkhitaḥ /51
īdṛśaṃ kimidaṃ vākyaṃ vadanānmama niḥsṛtam /

anabhipretapūrvaṃ hi saṃmohādiva bhāṣitam /52
bhakṣayāmiti vadatā svapsyāmityuditaṃ mayā /

santāpyamāno duḥkhārto vidhunvaṃścaraṇau karau /53
ātmānamevamavaśaṃ śvasan nindan papāta ha /

evaṃ labdhavarāḥ sarve bhrātaro dīptatejasaḥ /54
śleṣmāntakavanaṃ nāma tatra te nyavasaṁściram /

iti śrīskandapurāṇe himavatkhaṇḍe nepāla-māhātmye
caturviṃśo'dhyāyaḥ //24//

24.51 Then evil-minded Kumbhakarṇa was sorry, and wondered in pain: How did such a sentence come out of my mouth?

24.52 Something never desired before was spoken out [by me] as if in delirium. I said "sleep" while I meant to say "eat".

24.53 Worried and afflicted by sorrow, flinging his legs and hands, heaving and cursing himself, he threw himself down.

24.54 Thus, receiving their wishes, all the brothers with brilliant splendor lived in the forest named Śleṣmāntaka for a long time.

Thus ends the twenty-fourth chapter
in the *Nepāla-māhātmya*
in *Himavatkhaṇḍa* of the *Skandapurāṇa*.

Chapter Twenty-five

Rāvaṇa Becomes King of Laṅkā

agastya uvāca

sumālī varalabdhāṁstu jñātvā tān vai niśācaraḥ /
udatiṣṭhad bhayaṃ tyaktvā sānugaḥ sarva āturaḥ /1

mālī caṇḍaḥ prahastaśca virūpākṣo mahodaraḥ /
sacivāḥ parivāryenamupātiṣṭhan sumālinam /2

prasthitaḥ sacivaiḥ sarvairvṛto rākṣasapuṅgavaiḥ /
abhigamya daśagrivaṃ pariṣvajyedamabravit /3

diṣṭyā te putra saṃprāptaścintito'yaṃ manorathaḥ /
yastvaṃ tribhuvanaśreṣṭhāllabdhavān varamidṛśam /4

yatkṛte ca vayaṃ laṅkāṃ tyaktvā yātā rasātalam /
tad gataṃ no mahābāho mahad viṣṇukṛtaṃ bhayam /5

asakṛt tena bhagnā hi parityajya svamālayam /
vidrutāḥ sahitāḥ sarve praviṣṭāḥ smo rasātalam /6

Agastya said:

25.1 Sumālī, the Rākṣasa, knowing that they (Rāvaṇa, Kumbhakarṇa and Bibhīṇaṇa) had received their wishes, gave up fear and rose up in hurry together with his followers.

25.2 Mālī, Caṇḍa, Prahasta, Virūpākṣa and Mahodara -- all his ministers came and sat around Sumālī.

25.3 Sumālī accompanied by his ministers and the prominent Rākṣasas went to Daśagrīva (Rāvaṇa), hugged him and said the following:

25.4 O Son, luckily you have received [our] desired wish since you have received such a wish from the greatest Lord of the worlds.

25.5 The great fear that we had from Viṣṇu and the reason for which we had left Laṅkā and gone to Rasātala is gone, O great-armed one.

25.6 Destroyed many times by him (Viṣṇu), we left our home and ran away with [our families], and entered the Rasātala (one of the seven underworlds).

asmadīyā ca laṅke'yaṃ nagarī rākṣasocitā /
niveśitā tava bhrātrā dhanādhyakṣeṇa dhīmatā /7

yadi nāma na śakyeyaṃ samāvastuṃ tvayā'nagha /
tapasā vā mahābāho pratyānetuṃ tvamarhasi /8

tvaṃ tu laṅkeśvarastāta bhaviṣyasi na saṃśayaḥ /
sarveṣāṃ naḥ prabhuścaiva bhaviṣyasi mahābala /9
athābravid daśagrivo mātāmahamupasthitam /

daśagrīva uvāca
vitteśo gururasmākaṃ nārhasyevaṃ prabhāṣitum /10
ityevamuktaḥ sa tadā sumālī rāvaṇena hi /
novāca kiñcit tatraiva nyavasat sa suhṛdvṛtaḥ /11

kasyacit tvatha kālasya vasantaṃ tatra rāvaṇam /
prahastaḥ praśritaṃ vākyamidaṃ rākṣasamabravīt /12

prahasta uvāca
daśagrīva mahābāho yatpurā proktavānasi /
vitteśo gururasmākaṃ vākyametannibodha me /13

25.7 Our city, Laṅkā, once inhabited by the Rākṣasas, has been occupied (or colonized) by your wise brother Kubera.

25.8 O pious one, even if Laṅkā cannot be inhabited by you, you should take it back by dint of your *tapasyā* (penance), O great-armed one.

25.9 O my dear boy, you will be the king of Laṅkā. There is no doubt about it. O *mahābala* (very strong one), you will also be lord of all of us. Then Daśagrīva spoke to his grandfather (mother's father) present there.

Daśagrīva said:
25.10-11 Kubera is our senior. So you should not talk like that. When Sumālī was told so by Daśagrīva (Rāvaṇa), he did not say anything, but stayed there surrounded by his friends.

25.12 Then Prahasta spoke these polite words to Rāvaṇa who stayed there for some more time.

Prahasta said:
25.13 O Daśagrīva, the strong-armed one, you said that Kubera is our senior. Please understand my words as well.

mahāvīra mahābāho nārhastvaṃ vaktumīdṛśam /
saubhrātraṃ nāsti vīrāṇāṃ śṛṇu bhūyo vacaśca me /14

aditiśca ditiścaiva dve ete sahite kila /
bhārye paramarūpiṇyau kaśyapasya prajāpateḥ /15
adityāṃ jajñire devāstadā tribhuvaneśvara /
ditiścājanayad daityān kaśyapādātmasambhavān /16

daityānāṃ kila dharmajña pūriyaṃ savanārṇavā /
āsīt sarvairvṛtā bhūmiste'bhavan prabhaviṣṇavaḥ /17
tataste nihatāḥ sarve viṣṇunā prabhaviṣṇunā /
devānāṃ tu vaśaṃ nītaṃ trailokyamidamavyayam /18

tathā vairamaparyāptaṃ garuḍasyoragaiḥ saha /
bhrātṛbhiḥ samprayuktaṃ vai saṃhāro yasya nābhavat /19

naitadeko bhavānadya kariṣyati viparyayam /
surairācaritaṃ pūrvaṃ kuruṣvaitadvaco mama /20

evamukto daśagrīvaḥ prahastena mahātmanā /
cintayitvā muhūrtaṃ tu bāḍhamityeva so'bravīt /21

25.14 O brave and strong-armed (Rāvaṇa), you should not say so. The brave ones do not have good brotherhood. Moreover, listen to my words.

25.15-16 Aditi and Diti were two most beautiful wives of Kaśyapa Prajāpati at a time. O Lord of the three worlds, the gods were born of Aditi. Diti gave birth to the Daityas (demons) as she was conceived by Kaśyapa.

25.17-18 O *dharmajña* (knowledgeable of the *dharma*), this city (Laṅkā) with its forest and ocean, was the city of the Daityas. The land (of Laṅkā) was covered by all (the Daityas), when they were strong and powerful, but afterwards they were all killed by strong Viṣṇu. Then the imperishable three worlds were brought under control of the gods.

25.19 Likewise, Garuḍa had enmity with the Nāgas, which was instigated by brothers, and there was no end to it.

25.20 You alone may not do the reverse action. [However] gods did such action before. So, please do [according to] my words.

25.21 When Daśagrīva was told so by Prahasta, the great soul, he thought for a while and said: "So be it ."

sa tu tenaiva harṣeṇa tasminnahani vīryavān /
laṅkāṃ gato daśagrīva saha taiḥ kṣaṇadācaraiḥ /22

trikūṭasthaḥ sa tu tadā daśagrīvo mahābalaḥ /
preṣayāmāsa dautyena prahastaṃ vākyakovidam /23

prahasta śīghraṃ taṃ gatvā brūhi rākṣaspuṅgava /
vacanānmama vitteśaṃ sāmapūrvamidaṃ vacaḥ /24

iyaṃ laṅkāpurī rājan rākṣasānāṃ mahātmanām /
nivāso devavihitaḥ sarvalokapariśrutaḥ /25

kiñcit kāraṇamuddiśya tyaktāsīd rākṣasairiyam /
te punaḥ samaye prāpte svaṃ nivāsamupāgatāḥ /26

tvayā niveśitā ceyaṃ tat te na sadṛśaṃ kṛtam /
tad bhavān yadi nāmaitāṃ dadyādatulavikrame /27

kṛtā mama bhavet prītirdharmaścaivānupālitaḥ /
ityuktaḥ sa tadā gatvā prahasto vākyakovidaḥ /28
daśagrīvavacaḥ sarvaṃ vitteśāya nyavedayat /

25.22 With that very excitement, the strong Daśagrīva went to Laṅkā the same day with the Rākṣasas.

25.23 Daśagrīva, the very strong one, stayed in Trikūṭa and sent Prahasta, expert in speech, as a messenger.

25.24 O Prahasta, best of the Rākṣasas, go quickly and tell Kubera politely these words according to my command.

25.25 O King (Kubera), this city named Laṅkā was made home for the great Rākṣasas by gods as it is well-known to everyone.

25.26 For some reason, it was left by the Rākṣasas. But now, as the time has come, they have come back to their own home.

25.27 You have just occupied it, you have not done what behooves of you. So, you better return it (Laṅkā) to the Rākṣasas of immeasurable courage.

25.28 I will be pleased if you do so. The *dharma* (righteousness) will also be maintained. When Prahasta, expert in speech, was instructed so, he went and reported all the message of Daśagrīva to Kubera.

prahastāuabhisaṃśrutya sarvaṃ vaiśravaṇo vacaḥ /29
uvāca vākyaṃ vākyajñaḥ prahastaṃ sa niśācaram /

vaiśravaṇa uvāca
sarvaṃ karttā'smi bhadraṃ te rākṣaseśavaco'cirāt /30
kintu tāvat pratīkṣava pituryāvannivedaye /

evamuktvā dhanādhyakṣo jagāma piturantikam /31
abhivādyābravīt taṃ ca rāvaṇasya yadīpsitam /
eṣa tāta daśagrīvo dūtaṃ preṣitavān mama /32

mameyaṃ dīyatāṃ laṅkā pūrvaṃ rakṣagaṇoṣitā /
tanmayā yadanuṣṭheyaṃ tadācakṣva mamānagha /33

dhanadenaivamuktastu viśravā munipuṅgavaḥ /
so'bravīd vacanaṃ tatra śṛṇu putra vaco mama /34

viśravā uvāca
daśagrīvo mamāpyetaduktavān munisannidhau /
mayā nirbhartsitaḥ so'pi bahudhoktaḥ sudurmatiḥ /35

25.29 Hearing all the words from Prahasta, Vaiśravaṇa (Kubera), expert in speech, spoke the following words to Prahasta, the Rākṣasa.

Vaiśravaṇa said:
25.30 Blessed be you, I will do everything soon according to the words of the king of the Rākṣasas. However, please wait until I report it to Father.

25.31 Saying so, Kubera went to his father. After greeting him, he told him of what Rāvaṇa desired.

25.32-33 Father, this Daśagrīva (Rāvaṇa) sent a messenger to me and [said] please give me Laṅkā that was once inhabited by the Rākṣasas before. So, O pious one, please tell me what should be done by me.

25.34 When reported like this by Kubera, Viśravā, the great muni, said these words: O son, listen to my words.

Viśravā said:
25.35 Daśagrīva had also told of this to me [when I was] with other munis. I had scolded him, and the evil-minded one was told many times.

krodhena ca punaścokto dhvaṃsa dhvaṃseti vai muhuḥ /
tacchṛṇuṣva vacaḥ putra mama dharmārthasaṃhitam /36
varapradānāt saṃmūḍho dharmādharmaṃ na veda saḥ /
na bibheti ca me śāpāt prakṛtiṃ dāruṇāṃ gataḥ /37

tasmāt prayāhi bhadraṃ te kailāsaṃ dharaṇīdharam /
niśāmaya niketārthaṃ tyaja laṅkāṃ sahānugaḥ /38

tatra mandākinī nāma nadīnāṃ pravarā nadī /
kāñcanaiḥ sūryasaṅkāśaiḥ paṅkajairmaṇḍitodakā /39

tatra devāḥ sagandharvāḥ sāpsarogaṇakinnarāḥ /
vihāraśīlāḥ satataṃ ramante dharaṇīdhare /40

ramasva putra tvamapi ramye tasmin śiloccaye /
na hi kṣemaṃ tavānena vairaṃ dhanada rakṣasā /41
jānīṣe ca yathā tena labdhaḥ paramako varaḥ /

tathetyuktvā sa pitaramabhivādya kṛtāñjaliḥ /42
yayau laṅkāṃ punastūrṇaṃ prahastañcedamabravīt /

25.36-37 Out of anger he was repeatedly cursed by me as "Perish! Perish!" So, O my son, please listen to my words intended for *dharma* (good for all). Because of the grant of wishes, he is mad, and does not know *dharma* (right) or *adharma* (wrong). Because of his dreadful nature, he does not fear even from my curse.

25.38 So, blessed be you, please go back to the mountain Kailāsa. Listen; leave Laṅkā for home with your followers.

25.39 There is river named Mandākinī, the best of the rivers [in Kailāsa], whose water is beautified by golden lotuses as bright as the sun.

25.40 Gods, together with Gandharvas (a class of demigods), Apsaras (celestial maidens), and Kinnaras (another class of demi-gods) wander around in the mountain (Kailāsa) all the time.

25.41 O son, you also go and enjoy yourself in that high mountain. O Kubera, it is not good for you to have enmity with this Rākṣasa (Rāvaṇa). As you know, he has received an extremely rare boon.

25.42 "So be it" he (Kubera) said, and greeted his father, and went to Laṅkā, and said the following to Prahasta quickly:

bṛūhi gaccha daśagrīvaṃ purīṃ rājyaṃ ca yanmama /43
tavāpyetanmahābhāga bhunkṣvainaṃ gatakaṇṭakaṃ /
avibhaktaṃ tvayā sārdhaṃ rājyaṃ yaccāsti me vasu /44

ahaṃ gaccāmi kailāśaṃ nivāsāya sahānugaḥ /
laṅkāmāvasa bhadraṃ te svadharmamanupālaya /45

evamuktvā dhanādhyakṣo balena mahatā tadā /
sapauradāraḥ sāmātyaḥ savāhanadhano gataḥ /46

prahasto'tha daśagrīvaṃ gatvā vacanamabravīt /
prahṛṣṭātmā mahātmānaṃ sahāmātyaṃ sahānugam /47

śūnyā sā nagarī laṅkā tyaktvaināṃ dhanado gataḥ /
praviśa tvaṃ mahābāho svadharmamaupālaya /48

evamuktaḥ prahastena daśagrīvo niśācaraḥ /
niveśayāmāsa purīṃ sabhrātā sapadānugaḥ /49
dhanadena parityaktāṃ saṃvibhaktamahāpatham /

25.43-44 Please go and say this to Daśagrīva (Rāvaṇa): The city and kingdom that I possess are yours as well, O Blessed one. Enjoy this [kingdom] free from trouble. The kingdom and the property that I possess is not divided [between you and me].

25.45 I will go to Kailāsa to live there with my attendants. Blessings to you, live in Laṅkā, and follow your *dharma* (duty).

25.46 Saying so, Kubera, accompanied by his great army, citizens, wife, ministers, and with the vehicles and wealth, went [to Kailāsa].

25.47 Then, Prahasta, with happy mind, went back and said the following words to Daśagrīva, the great soul, accompanied by his ministers and attendants.

25.48 The city of Laṅkā is empty. Kubera left it and went away. O great-armed Lord, enter into it, and maintain your *dharma* (duty).

25.49 When he was told so by Prahasta, Daśagrīva the Rākṣasa went with his brothers and attendants into Laṅkā, the city with free and wide roads left by Kubera.

sa cābhiṣiktaḥ kṣaṇadācaraistadā
niveśayāmāsa purīṃ daśānanaḥ /
nikāmapūrṇāṃ ca babhūva sā purī
niśācarairnīlabalāhakopamaiḥ /50

iti śrīskandapurāṇe himavatkhaṇḍe
nepāla-māhātmye pañcaviṃśo'dhyāyaḥ //25//

25.50 Then Daśānana (Daśagriva) was coronated by the Rākṣasas as he entered into the city. The city was also amply filled by the Rākṣasas looking like the dark clouds.

Thus ends the twenty-fifth chapter in
the *Nepāla-māhātmya*
in *Himavatkhaṇḍa* of the *Skandapurāṇa*.

Chapter Twenty-six

Installation of Somaliṅga by Candramā

agastya uvāca
atra śyāma daśagrīvo gokarṇeśvarasannidhau /
tapasyāṃ paramāṃ kṛtvā trailokyadurjayo'bhavat /1

devendraṃ svavaśe kṛtvā jitvā sarvān mahīpatīn /
nāgalokaṃ vaśe kṛtvā tasthau lokeśvaro balī /2

mārkaṇḍeya uvāca
jaimine muniśārdūla sa muniḥ kumbhasambhavaḥ /
daśagrīvasamutpattimuktvā kāruṇikeśvaram /3
munibhirveṣṭito bhūtvā yayau candrasamanvitaḥ /

candramāstatra dānāni datvā kāruṇikeśvaram /4
dṛṣṭvā sa prayayau dhīro draṣṭuṃ vai vajrayoginīm /

vajrāṃ devīṃ samabhyarcya yathāvibhavavistaraiḥ /5
draṣṭuṃ nārāyaṇaṃ devaṃ yayau dolāgiriṃ vidhuḥ /

Agastya said:

26.1 O Śyāma, Daśagrīva thus became invincible in the three worlds by performing *tapasyā* (penance) here near Gokarṇeśvara.

26.2 The strong [Rākṣasa] brought Indra under his control, defeated all the kings of the earth, and brought even Nāgaloka (world of the Nāgas or snakes [an underworld]) under his control, and became the king of all the worlds.

Mārkaṇḍeya said:

26.3 O Jaimini, the best muni, Agastya, the muni, thus related the story of the origin of Daśagrīva and went to Kāruṇikeśvara, surrounded by the munis, and accompanied by Candramā.

26.4 Candramā gave gifts there, and paid visit to Kāruṇikeśvara, and the wise one (Candramā) went to pay visit to Vajrayoginī.

26.5 Then Candramā worshipped Devī Vajra(yoginī) with all the necessary provisions, and went to the Dolā mountain to pay visit to Lord Nārāyaṇa (Cāngu Nārāyaṇa).

anantaliṅgamālokya sarvapāpapraṇāśanam /6
punaḥ kumbheśvaraṃ draṣṭuṃ jagāmāgastyasaṃyutaḥ /

gatvā kiñcit tato dūraṃ viśrānto'gastyasaṃyutaḥ /7
tato jalāśaye ekaścaṭakaḥ salilaṃ tadā /
pātuṃ samāgataṃ vīkṣya śyena ekaḥ pradhāvitaḥ /8

śyenagṛhītaṃ caṭakaṃ dṛṣṭvā candraḥ kṛpānvitaḥ /
tyājayāmāsa caṭakaṃ candramā munipuṅgavaḥ /9

mumūrṣuṃ caṭakaṃ dṛṣṭvā candramāstaṃ jalāśaye /
sthāpayāmāsa kṛpayā ghaṭasaṃbhavasaṃyutaḥ /10

prāṇāṁstatyāja caṭakastasmiṁstīrthe manohare /

tato divyatanurbhūtvā taptakāñcanabhūṣaṇaḥ /11
babhūva caṭakaḥ sadyastatra tyaktvā kalevaram /

śivarūpadharāstatra śivadūtāḥ samāgatāḥ /12
vimānavaramādāya jvalatpāvakatejasaḥ /
vimāne sthāpayāmāsurvidyādharamivāparam /13
cāmarairvījyamānaṃ taṃ dvitīyamiva bhāskaram /
vismito 'bhūt kṣapānātho munibhiḥ parivāritaḥ /14

26.6 He paid visit to Anantaliṅga which destroys all the sins, and then again he went to pay visit to Kumbheśvara accompanied by Agastya.

26.7-8 Going a little further from there, he took rest with Agastya. Then a hawk saw a sparrow coming to a pond to drink water, and it (the hawk) ran [toward the sparrow].

26.9 Candramā had pity for the sparrow taken by the hawk. So Candramā had the sparrow released from the hawk, O best muni.

26.10-11 Candramā, together with Agastya, seeing the sparrow just about to die, kindly put it in the water. The sparrow died in that beautiful, holy place. Then the sparrow left the body [of a sparrow] and assumed a divine form decorated by bright golden ornaments.

26.12-14 Then Śiva's messengers, looking like Śiva himself, came there bringing a good aircraft, as bright as burning fire. They put him [looking like] another Vidyādhara (a demigod) or a second Sun in the aircraft, fanning him with *cāmara* (a fan made from the Yak's tail). The moon, together with the munis, was surprised.

bhūtvā ca vismitaścandra uvāca ghaṭasambhavam /
sthāpyiṣyāmi tīrthe 'smin śivaliṅgaṃ manoharam /15

caṭakasya caritraṃ hi dṛṣṭvā harṣasamāgataḥ /
candrasya vacanaṃ śrutvā prāha vai ghaṭasambhavaḥ /16
sthāpayātra mahāliṅgaṃ tīrthe paramadurlabhe /

tato vidhurmuniproktairmantraiḥ paramapāvanaiḥ /17
svanāmnā sthāpayāmāsa liṅgaṃ vibhavavistaraiḥ /

sthāpanādeva liṅgasya niśānāthaḥ svakāṃ prabhām /18
pratipede muniśreṣṭha munīnāmagratastadā /
tataḥ provāca bhagavānagastyo munisattamaḥ /19

agastya uvāca
śṛṇvantu munayaḥ sarve yathārthaṃ vacanaṃ mama /
somena sthāpitaṃ yasmācchivaliṅgamanuttamam /20
somaliṅgaṃ tato viprā nāma cāsya bhaviṣyati /
naraścaṭakatīrthe hi snātvā bhaktiparāyaṇaḥ /21
somaliṅgaṃ prabhuṃ dṛṣṭvā mucyate ghorakilbiṣāt /

26.15 Being surprised, Candramā said to Agastya: I will install a beautiful *Śivaliṅga* in this holy place.

26.16 Pleased to observe the incident of the sparrow, Agastya heard the words of Candramā and said: Please do install a great *liṅga* at this holy place, which is rarely available.

26.17 Then Candramā installed the *liṅga* named after his own name with all provisions and amidst the holiest *mantras* (prayers) recited by the munis.

26.18 Just as Candramā had installed the *liṅga*, he recovered his brightness right in front of the munis, O best muni.

26.19 Then the best muni Agastya spoke.

Agastya said:
26.20-21 Listen, all the munis, to my truthful words. Since this very best *liṅga* was installed by Soma (Moon), its name will, therefore, be Somaliṅga, O best Brahmans. A man, bathing at *Caṭaka-tīrtha* (Sparrow's holy place) with devotion and paying visit to Somaliṅga, will be free from the most dreadful sin.

caturdaśyāṃ somavāre somaliṅgaṃ varaṃ bhuvi /22
ye ca drakṣyanti manujāsteṣāṃ siddhiḥ karasthitā /
helayā 'pi ca ye lokāḥ somaliṅgaṃ śubhodayam /23
drakṣyanti somavāre vai te'pi syuḥ śivaballabhāḥ /

tīrthe hi kalaviṅkasya jalasparśena mānavaḥ /24
mucyate ghorapāpebhyo nātra kāryā vicāraṇā /

satyaṃ satyaṃ punaḥ satyaṃ śṛṇvantu munayo vacaḥ /25
somaliṅgasya bhaktānāṃ nāpat kutrāpi vartate /
somaliṅgasya bhaktānāṃ dhanadhānyaṃ bhaviṣyati /26

ityuktvā sa munīn sarvānagastyaḥ kumbhasambhavaḥ /
uvāca candram vidhivat pūjayāśu maheśvaram /27

caturvedoktamantraiśca munīnāṃ mukhaniḥsṛtaiḥ /
pūjayamāsa vidhivat somaliṅgaṃ kalānidhiḥ /28

mārkaṇḍeya uvāca
pūjayitvā yathā nyāyaṃ candraḥ so'gastyasaṃyutaḥ /
munibhirveṣṭito bhūtvā kumbheśvaraśivaṃ yayau /29

26.22-23 Those people, who pay visit to Somaliṅga, the best in the world, on the fourteenth day (of the lunar month) and Mondays, will have prosperity in their hands. If the people happen to see Somaliṅga on Monday even by chance, they will be favored by Śiva.

26.24 A man will be free from the most dreadful sins just by touching the water of *Caṭaka-tīrtha*. One should have no doubt about that.

26.25-26 O munis, listen to the most truthful words. There is no trouble anywhere for the devotees of Somaliṅga. The devotees of Somaliṅga also will have prosperity.

26.27 Saying so to all those munis, Agastya said to Candramā: Please worship Maheśvara (Śiva) soon.

26.28 Then Candramā worshipped Somaliṅga according to the rules, and with the *mantras* (prayers) from the four Vedas recited by the munis.

Mārkaṇḍeya said:
26.29 Having worshipped [Somaliṅga] according to the rules, Candramā, accompanied by Agastya and surrounded by munis, went to Kumbheśvara (Śiva, or Śivalinga).

kumbheśvaraṃ pūjayitvā sa muniḥ kumbhasambhavaḥ /
harasiddhiṃ samālokya dakṣiṇāśāṃ yayau tadā /30

candro'pi nirmalo bhūtvā svarlokaṃ prajagāma hi /
yajñabhāgaṃ jahāra svaṃ sarvadevaiḥ prapūjitaḥ /31

svaṃ svaṃ sthānaṃ yayuḥ sarve munayo lokapūjitāḥ /

somaliṅgasamutpattiṃ yaḥ śṛṇoti narottamaḥ /32
iha loke sukhaṃ bhuktvā'pyante svargamavāpnuyāt /

prāyaḥ kaliyuge ko'pi somaliṅgasya tattvataḥ /33
na veda mahimānaṃ vai jaimine munisattama /

iti te kathitaṃ vipra kimanyacchrotumicchasi /34

iti śrīskandapurāṇe himavatkhaṇḍe nepāla-māhātmye
ṣaḍviṃśo'dhyāyaḥ //26//

26.30 Worshiping Kumbheśvara, Agastya, the muni, went to Harasiddhi, and went to the south.

26.31 Candramā also became clean (free from his sin), and went to Heaven. Worshipped by all gods, he took his share of sacrifice.

The munis, also worshipped by the world, went to their respective places.

26.32 A good man, who listens to [the story of] the origin of Somaliṅga will enjoy happiness in this world, and, at the end, will attain Heaven.

26.33 Usually, nobody really knows the importance of Somaliṅga in the *Kali yuga* (the iron age), O Jaimini, the best muni.

26.34 So, I told you this (story). O Brahman, what else do you want to hear?

Thus ends the twenty-sixth chapter
in the *Nepāla-māhātmya*
in *Himavatkhaṇḍa* of the *Skandapurāṇa*.

Chapter Twenty-seven

The Story of Bhṛṅgī

sūta uvāca
mārkaṇḍeyamukhodbhūtaṃ someśvarasamudbhavaṃ /
śrutvā tuṣṭatamo bhūtvā jaiminiḥ paryapṛcchata /1

jaiminiruvāca
mārkaṇḍeya mahābhāga sādhu sādhu munīśvara /
tvadvaktrāmbujaniryātāṃ kathāmamṛtarūpiṇīm /2
pibato nāsti me tṛptiḥ santoṣaśca paro'bhavat /

somaliṅgasamutpattiṃ daśagrīvakathānvitām /3
śrutvā me paramastoṣo jātaśca munisattama /

anyānyapi ca liṅgāni somaliṅgasamāni ca /4
brahman kathaya me bhūyaḥ śleṣmāntakavane mune /

iti jaminivākyena prerito munisattamaḥ /5
mārkaṇḍeyo mahābhāgaḥ punarāha kathāṃ śubhām /

Sūta said:

27.1 After hearing the story of the origin of Someśvara (Somaliṅga) told by Mārkaṇḍeya, Jaimini was extremely happy, and asked [again].

Jaimini said:

27.2 O Mārkaṇḍeya, the blessed one, Bravo! Bravo! O best muni, even after hearing the story, as sweet as nectar, coming out of your lotus-mouth, I am not satisfied although I feel very happy.

27.3 O best muni, I had a great satisfaction hearing the story of the origin of Somaliṅga, together with the story of Daśagrīva (Rāvaṇa).

27.4 O Brahman, please tell me more about other *liṅgas*, like Somaliṅga in the Śleṣmāntaka forest.

27.5 Thus, inspired by the words of Jaimini, the best muni, Mārkaṇḍeya, the blessed one, told the good story again.

mārkaṇḍeya uvāca
jaimine'haṃ pravakṣāmi bhṛṅgīśvarasamudbhavam /6
yasya śravaṇamātreṇa sarvapāpaiḥ pramucyate /

purā kailāśaśikhare nānādhātuvicitrite /7
nānānirjharaṇopete nānādrumasamanvite /
apsaroganasaṅkīrṇe siddhavidyādharānvite /8
mandākinīsvarṇapadmasamūhaiśca virājite /
nānāpakṣininādena sadā śrutimanohare /
nānāvidhaiḥ śivagaṇaiḥ samantāt pariveṣṭite /10
vyāghrānanairbiḍālāsyaiḥ śārdūlavadanaistathā /
apādairbahupādaiśca hrasvapādaistathaiva ca /11
akarṇairbahukarṇaiśca gokarṇaiḥ kharakarṇakaiḥ /
aśvakarṇairuṣṭrakarṇairgajakarṇairmanoharaiḥ /12
kubjairvānarakairdīrghairvikaṭairdanturaistathā /
udarāsyairmahāsyaiśca bahuhastaistathaiva ca /13
vānarāsyairvarāhāsyairhastaśūnyaistathaiva ca /
evaṃvidhagaṇaistatra samantāt parivārite /14
vyāghracarmasamāsīnaṃ śaśāṅkadhavalaṃ śivam /
vibhūtibhūṣitaṃ tryakṣaṃ paramānandarūpiṇam /15
suprasannamukhaṃ dṛṣṭvā hasantaṃ smitabhāṣiṇam /
ekānte girijā devī praṇamya ca kṛtāñjaliḥ /16
vinayāt paripapraccha kautūhalasamanvitā /

Mārkaṇḍeya said:

27.6 O Jaimini, I will tell you the origin of Bhṛṅgīśvara, by hearing which one is freed from all the sins.

27.7-16 Long long ago, on the top of the Kailāsa mountain adorned with various minerals, full of many cascades and various trees, crowded with the Apsaras (celestial maidens) together with the Siddhas (divine sages), and the Vidyādharas (a class of demigods), beautified by multitudes of golden lotuses of the river Mandākinī, always having sweet songs of various birds, and surrounded on all sides by various troops of Śiva [who were] tiger-mouthed, cat-mouthed, leopard-mouthed, footless or multi-footed, or short-footed, earless or multi-eared, cow-eared, donkey-eared, horse-eared, camel-eared, elephant-eared, huge-bellied, monkey-like, long, horrible, long-toothed, having mouths in their bellies, big-mouthed, multi-handed, monkey-mouthed, boar-mouthed, handless and the like, seeing Lord Śiva, sitting on the hide of a tiger, fair as moon and beautified by the ashes [that he smeared his body with], the three-eyed Lord, the embodiment of ultimate bliss, laughing with happy face and speaking with a smile, Devī Pārvatī bowed down to him with folded hands out of politeness, and full of curiousity, asked:

pārvatyuvāca
devadeva mahādeva śaśāṅkakṛtaśekhara /17
kathāṃ vicitrāṃ kathaya kasyāpyaviditāṃ prabho /

tvattaḥ śrutvā kathāṃ citrāṃ sakhīnāmagrataḥ prabho /18
vakṣye'haṃ jagatāṃ nātha tāsāṃ toṣo bhaviṣyati /

mārkaṇḍeya uvāca
pārvatyā vacanaṃ śrutvā vihasya jagatāṃ patiḥ /
nandikeśaṃ samāhūya vacanaṃ cedamabravīt /19
yāvad devyā kathāṃ kurve vicitre mandirottame /
dvāri sthitvā nandikeśā gaṇān sarvān nivāraya /20

mahādevavacaḥ śrutvā nandikeśaḥ śivāśayā /21
dvāḥstho bhūtvā gaṇān sarvān vārayāmāsa tatkṣaṇāt /
tato vicitrabhavane saha devyā maheśvaraḥ /22
gatvā datvā kapāṭaṃ ca kathāṃ prāha manoharām /

etasminnantare bhṛṅgī svakīyabhavanaṃ yayau /23
gatvā svabhavanaṃ bhṛṅgī cintayitvā kṣaṇārdhataḥ /
bhṛṅgarūpaṃ samāsthāya yayau yatra maheśvaraḥ /24
kapāṭacchidramārgeṇa bhṛṅgī tatra viveśa ha /

Pārvatī said:
27.17 O Lord, Mahādeva, wearing the Moon for your crest, please tell me the most wonderful story not known to any one yet, O Lord.

27.18 Hearing the wonderful story from you, O Lord, I will tell it before my friends. And, O Lord of the world, they will be happy [to hear it].

Mārkaṇḍeya said:
27.19-20 Hearing the words of Pārvatī, the Lord of the world smiled and called Nandikeśa, and said the following words: O Nandikeśa, stay at the door and keep all [my] troops away [from me] as long as I tell the story to Devī (Pārvatī) in this wonderful and best house.

27.21-22 Hearing the words of Mahādeva, Nandikeśa stayed at the door by order of Śiva, and immediately kept all the troops away. Then Lord Śiva went to a beautiful palace with Devī (Pārvatī), closed the door and told the beautiful story.

27.23-24 In the meanwhile, Bhṛṅgī went to his home, but going to his home and thinking for a while, he assumed the form of a large black bee and went where Lord Śiva was. Bhṛṅgī entered into the palace through a chink in the door.

pārvatīpurataḥ proktāḥ kathāścāmṛtasannibhāḥ /25
pratyahaṃ bhṛṅgarūpeṇa bhṛṅgī śuśrāva tāḥ kathāḥ /
svastriyai vijayānāmnyai pratyāha tāṃ kathāṃ varām /26
kathayāmāsa bhṛṅgī vai mahādevamukhācchrutām /

ekadā girijā devī vicitrāsanasaṃsthitā /27
vijayādyāḥ sakhīḥ sarvāḥ provāca smitapūrvakam /
kathayāmi kathāṃ divyām kayā'pi hi na ca śrutām /28

kṛtāñjalipuṭāḥ procurjayādyā girijāṃ tadā /
ājñāpaya mahādevī daityadarpaniṣūdini /29

iti tāsāṃ vacaḥ śrutvā girijā haravaktrataḥ /
nirgatāṃ kathayāmāsa paramānandatastathā /30

sakhimadhyāt samutthāya vijayā prāha caṇḍikām /
mayā'pi jñāyate devī kathaya tvaṃ prasādataḥ /31
kathayāmi kathāmuktvā vijayā prāvadat kathām /

vijayāvaktrataḥ śrutvā kathāṃ sā haravallabhā /32
duḥkhitā'bhūt samutthāya yayau ca harasannidhau /

27.25-26 Everyday, Bhṛṅgī listened to all the stories, as sweet as the nectar, told [by Śiva] in front of Pārvatī. Then Bhṛṅgī retold the beautiful story that he had heard from the mouth of Mahādeva to his wife named Vijayā.

27.27-28 One day Devī Girijā (Pārvatī), seated on a beautiful seat, smiled and said to all of her friends including Vijayā: I will tell you a most beautiful story which nobody has heard yet.

27.29 Then folding their hands (in greeting) Jayā and others said: O Mahādevī, destroyer of the arrogance of the Daitya, please do tell [the story].

17.30 Hearing their words as such, Pārvatī most happily told the story that came out of the mouth of Śiva.

27.31 Getting up from among the friends, Vijayā said to Caṇḍikā (Pārvatī): O Devī, I also know the story. You can tell the story happily. I will also tell the [same] story. Saying so, Vijayā told the story.

27.32 Hearing the story from the mouth of Vijayā, the beloved of Śiva (Pārvatī) felt sorry, and she got up and went to Śiva.

atīva duḥkhitāṃ dṛṣṭvā śaṅkaraḥ prāṇavallabhām /33
provāca snehapūrvaṃ hi viṣaṇṇā'si kathaṃ priye /

iti śambhuvacaḥ śrutvā provāca girijā ruṣā /34
sphuradoṣṭhapuṭadvandvā vepamānā muhurmuhuḥ /

mahādeva na jānāmi hṛdayaṃ kuṭilaṃ tava /35
uktā kathā yā bhavatā saṅgopanapareṇa ca /
madagre jagatāṃ nātha tvayaiva vijayā'pi ca /36
sakhīnāmagrato lajjā mama jātā maheśvara /

iti tasyā vacaḥ śrutvā provāca girijāṃ haraḥ /37
mā viṣīda varārohe yāvad dhyānaṃ karomyaham /

mārkaṇḍeya uvāca
dhyātvā tu kāraṇaṃ jñātvā cāhūya bhṛṅgiṇaṃ śivaḥ /
krodhasaṃraktanayanaḥ śaśāpāśu sa bhṛṅgiṇam /39
tvayā kapaṭapūrvaṃ hi bhṛṅgarūpeṇa cādhama /
rahovārtā śrutā yasmād devyagre ca mayoditā /40
ato dhvaṃseti kailāsānmānuṣo bhava sarvathā /

27.33 Seeing his beloved extremely sorry, Śaṅkara (Śiva) said with love: O darling, for what reason do you look sorry?

27.34 Hearing those words of Śiva, Pārvatī said, both of her lips frequently quivering with anger:

27.35-36 O Mahādeva, I do not understand your crooked heart. The story that you told in secrecy before me, O Lord of the world, was told by you to Vijayā as well. O Maheśvara, I was put to shame before my friends.

27.37 Hearing her words as such, Śiva said to Pārvatī: O beautiful one, please do not worry as I meditate [to see what has happened].

Mārkaṇḍeya said:
27.38 Saying so to Pārvatī, Śiva meditated immediately, O muni.

27.39-40 When he meditated, he knew the cause. And Śiva called Bhṛṅgī, and with red eyes in anger, he quickly cursed Bhṛṅgī: O low creature, since you as Bhṛṅga (a large black bee) listened stealthily to my private talk with Devī (Pārvatī) may you, therefore, fall from Kailāsa, and be a man by all means.

śāpaṃ sudāruṇaṃ labdhvā bhṛṅgī devān maheśvarāt /41
daṇḍavat praṇipatyāgre vacanaṃ cedamabravīt /

bhṛṅgyuvāca
ajānatā mayā deva caritaṃ vipriyaṃ tava /42
kṣantavyo me'parādhastu devadeva maheśvara /

mandasya mama duṣṭasya cāparādhaḥ pade pade /43
antareṇa mahādeva kaḥ sahetāparaḥ prabhuḥ /

mārkaṇḍeya uvāca
iti bhṛṅgivacaḥ śrutvā mahādevaḥ kṛpānidhiḥ /44
uvāca bhṛṅgin me vākyaṃ na kadā'pi mṛṣā bhavet /

pṛthivyāṃ brāhmaṇo bhūtvā vidyāvān dhārmikaḥ kṛtī /
navalakṣamitā gāthāḥ kṛtvā rasasamanvitāḥ /
śivaliṅgaṃ hi saṃsthāpya kṣetre paramadurlabhe /46
mānuṣyaṃ hi parityajya kailāsaṃ punareṣyasi /

iti śaṅkaravākyānte bhṛṅgī paramaduḥkhitaḥ /47
patitaḥ pṛthivimadhye svāparādhena jaimine /

27.41 Receiving a dreadful curse from Maheśvara (Śiva), Bhṛṅgī fell like a stick [on the ground] in front of him, and said the following words:

Bhṛṅgī said:
27.42 O Lord, I did something disliked by you out of ignorance. Please, may my offence be pardoned, O Lord Maheśvara.

27.43 Which other master besides you, O Lord, will tolerate the offence committed at every step by me, the dull and evil?

Mārkaṇḍeya said:
27.44 Hearing those words of Bhṛṅgī, Mahādeva, the ocean of compassion, said: Bhṛṅgī, my words will never be in vain.

27.45-46 You will, however, be a learned, pious, accomplished Brahman on the earth, you will compose 900,000 beautiful religious verses, install a *Śivaliṅga* in the most rare holy land, and leave manhood, and come back to Kailāsa again.

27.47 When Śiva said so, Bhṛṅgī was very sorry, and fell onto the earth because of his own offense, O Jaimini.

putro'bhūd viṣṇudattasya mathurāyāṃ sutejasaḥ /48
jātakarmādikaṃ cāsya pitā cakre samāhitaḥ /
guṇāḍhya iti tannāma pṛthivyāṃ prathitaṃ tadā /49

papāṭha sakalā vidyā mune vyākaraṇādikāḥ /
sa sarvaśāstravettā'bhūd guṇāḍhyo dvijasattamaḥ /50

pitaryuparate so'tha guṇāḍhyo guṇasmyutaḥ /
yayāvujjayinīṃ dhīro madano yatra bhūpatiḥ /51

ācāryaḥ sarvavarmā'bhūnmadanadvāri paṇḍitaḥ /
sa parīkṣya mahābuddhiṃ guṇāḍhyaṃ kavipaṇḍitam /52
kathayāmāsa bhūpāya sarvavarmā budhottamaḥ /

yathārthanāmā nṛpate guṇāḍhyo'yaṃ dvijottamaḥ /53
yogyo'tha bhavato dvāri vṛttirasmai pradīyatām /

mune madanabhūpasya bhāryābhūdatisundarī /55
nāmnā līlāvatī veda vidyā vyākaraṇādikāḥ /
rājā vyākaraṇaṃ naiva jānāti munipuṅgava /56

27.48-49 He (Bhṛṅgī) then became the son of Viṣṇudatta, a powerful Brahman in Mathura. The father performed the rituals related to the birth of his son. Then his name was always known as Guṇāḍhya in the world.

27.50 Guṇāḍhya studied all the sciences including grammar, O muni, and he became a good Brahman, knowledgeable of all sciences.

27.51 When his father died, Guṇāḍhya the virtuous and learned one, went to Ujjayinī, where the king was Madana.

27.52 The scholar at the door (of the palace) of king Madana was Sarvavarmā. He examined Guṇāḍhya, the intelligent poet-scholar; and then Sarvavarmā the best scholar said to the king:

27.53 O King, Guṇāḍhya the best Brahman is true to his name Guṇāḍhya (rich in virtues). He is qualified to be at your door. Please give him living allowances.

[Note that the verse number 27.54 is missing.]

27.55-56 O muni, the wife of the king was an extremely beautiful lady named Līlāvatī, and she knew all sciences including grammar. O great muni, but the king did not know grammar.

ekadā grīṣmasamaye gharmārto madano nṛpaḥ /57
līlāvatīsamāyukto jalakrīḍāṃ cakāra hi /

jalāñjalipradānena parasparamabhīkṣṇaśaḥ /58
cikrīḍaturdampatī tau sakhībhiḥ parivāritau /

jalāñjalipradānena khinnā līlāvatī patim /59
prāha nātha pariśrāntā modakaṃ dehi sarvathā /

prastāvasadṛśaṃ vākyamabudhvā nṛpatistadā /60
laḍḍukā dāpayāmāsa nānārasasamanvitā /

etādṛśaṃ patiṃ buddhvā jñānaśūnyaṃ mune tadā /61
līlāvatī jahāsoccairviṣaṇṇā cābhavat kṣaṇāt /

uccairhāsasamāyuktā viṣaṇṇā tadanantaram /62
vrīḍito'bhūnnarapatirmadano munipuṅgava /

ekānte sarvavarmāṇamācāryaṃ paṇḍitottamam /63
guṇāḍhyaṃ ca tathā''hūya rājā vacanamabravīt /

27.57 Once king Madana, suffering from the heat of the sun, in summer, was playing in water with Līlāvatī.

27.58 The (royal) couple, accompanied by other ladies, played repeatedly throwing handfuls of water at each other.

27.59 Līlāvatī was tired of being hit with water, and said to her husband: O dear, I am tired, please give me *modaka* (no more water).

27.60 Then the king, not understanding the negative (imperative) sentence, had many delicious *laddus* (sweet balls) given to her [thinking that she wanted *modakas* (sweet balls)].

27.61 Finding her husband to be so ignorant of the knowledge [of grammar], Līlāvatī laughed loudly, and immediately felt sorry.

27.62 As she laughed loudly and was sorry afterwards, O best muni, king Madana was ashamed.

27.63 So the king invited Sarvavarmā Ācārya, the best scholar, and Guṇāḍhya to a private place, and said the following:

rājovāca
matpaṇḍitāvubhāveva bhavantau guṇasaṃyutau /
mayā jalavihāre'dya lajjā labdhā kalatrataḥ /64

prāha līlāvatī māṃ tu modakaṃ dehi bhūpate /
iti tasyā vacaḥ śrutvā tato'haṃ dvijasattamau /65
modakānāṃ sahasraṃ hi dadau tasyai kṣaṇārdhataḥ /
sā jahāsa tadā rājñī viṣaṇṇā cābhavat kṣaṇāt /66

tato viṣādo me jāto lajjā ca mahatī punaḥ /
ko'rtho modakaśabdasya bhaved brāhmaṇasattamau /67

iti śrīskandapurāṇe himavatkhaṇḍe
nepāla-māhātmye saptaviṃśo'dhyāyaḥ //27//

The king said:
27.64 Both of you are my scholars, both qualified. I received [a sense of] shame from my wife during the play in water today.

27.65-66 Līlāvatī said to me: O King, please give me *modaka*. Hearing her words as such, O good Brahmans, I gave a thousand *modakas* (sweet balls) in split seconds. Then the queen laughed, and also became sorry immediately.

27.67 Then I felt sorry, and also felt a great shame. O great Brahmans, what was the meaning of the word *modaka* ?

Thus ends the twenty-seventh chapter
in the *Nepāla-māhātmya*
in *Himavatkhaṇḍa* of the *Skandapurāṇa*.

Chapter Twenty-eight
The Story of Guṅāḍhya

mārkaṇḍeya uvāca
iti tasya vacaḥ śrutvā bhūpaterdvijasattamau /
ūcaturyuktimadvākyaṃ bhūpatiṃ vākyakovidau /1

sarvavarmaguṇādhyāvūcatuḥ
rājaṁllīlāvatī rājñī gauḍbhūpasya kanyakā /
sā vidyā vividhā veda kāvyavyākaraṇādikāḥ /2

udakaṃ mā prayaccheti tayoktaṃ nṛpasattama /
apāṃ vihāre bhavatā prastāvo nā'vadhāritaḥ /3

atastayā ca hasitaṃ nānyadastīha kāraṇam /
evaṃ vacastayoḥ śrutvā madanaḥ prāha tau punaḥ /4

kālena kiyatā viprau jñānaṃ vyākaraṇe mama /
bhavet tad dvijaśārdūlāveṣa me saṃśayo mahān /5

iti tasya vacaḥ śrutvā guṇāḍhyaḥ prāha bhūpatim /
abdairdvādaśabhirbhūpa jñānaṃ vyākaraṇe tava /6
ahaṃ hi kārayiṣyāmi nātra kāryā vicāraṇā /

Mārkaṇḍeya said:
28.1 Hearing the words of the king, those two good Brahmans, expert in the use of words, said the following reasonable words to the king:

Sarvavarmā and Guṇāḍhya said:
28.2 O Lord, the queen is the daughter of the king of Gauḍa. She knows various branches of science including grammar.

28.3 O good Lord, she said "give me *modakam* (no more water)", but you did not pay attention to the proposed subject (context) of playing in water.

28.4 So she laughed. There is no other reason. Hearing their words, King Madana said again to them:

28.5 O great Brahmans, in how long a period can I have the knowledge of Grammar? I have a great doubt (question) in this regard.

28.6 Hearing those words of the king, Guṇāḍhya said to the king: Lord, in twelve years, I can give you the knowledge of grammar; have no doubt about it.

guṇāḍhyavacanaṃ śrutvā sarvavarmā budhāgraṇīḥ /7
rājānaṃ prāha rājendra jñānam vyākaraṇe tava /
varṣadvayena sampūrṇaṃ kārayiṣyāmyahaṃ kila /8
iti tasya vacaḥ śrutvā bhūpatiḥ prāh taṃ punaḥ /

rājovāca
yadi varṣadvayenaiva jñānaṃ vyākaraṇe mama /9
kārayiṣyasi viprendra rājyasyārdhaṃ dadāmi te /

mārkaṇḍeya uvāca
evaṃ tayorvacaḥ śrutvā guṇāḍhyaḥ prāha bhūpatim /10

guṇāḍhya uvāca
yadi varṣadvayenaiva jñānaṃ vyākaraṇe tava /
sarvavarmā kārayati tadā śāstraṃ tyajāmyaham /11

tubhyaṃ datvā hi sarvasvaṃ yāsyāmi gahanaṃ khalu /
saṃskṛtasya parityāgaṃ yāvajjivaṃ karomyaham /12

iti tasya vacaḥ śrutvā sarvavarmā dvijottamaḥ /
pratijñāpūrvakaṃ prāha guṇāḍhyaṃ guṇabhāsitam /13

28.7-8 Hearing the words of Guṇāḍhya, Sarvavarmā, the leading scholar, said to the king, O Lord, I will give you the complete knowledge of grammar definitely in two years. Hearing his words, the king spoke to him again.

The king said:
28.9 O good Brahman, if you can give the knowledge of grammar to me in two years, I will give you half of my kingdom.

Mārkaṇḍeya said:
28.10 Hearing the words of those two, Guṇāḍhya said to the king:

Guṇāḍhya said:
28.11 If Sarvavarmā can give you the knowledge of grammar in two years, then I will give up the sciences.

28.12 I will also go to the forest, giving you all that I possess, and I will give up Sanskrit as long as I am alive.

28.13 Hearing his (Guṇāḍhya's) words as such, Sarvavarmā, the best Brāhman, promised and said to Guṇāḍhya brightened by good virtues:

yadi varṣadvayādarvāg jñānaṃ vyākaraṇe dṛḍham /
na śakyate mayā kartuṃ narendrasya dvijottama /14
yāvajjīvaṃ parityāgaṃ saṃskṛtasya karomyaham /
sarvasvaṃ bhavate datvā yāsyāmi gahanaṃ dhruvam /15

iti pratijñāṃ kṛtvā hi samutthāya gṛhaṃ yayau /
rātrāvārādhayāmāsa kumāraṃ haranandanam /16
dhūpairdīpaiśca naivedyaiḥ parāṃ bhaktiṃ samāśritaḥ /
prasannaśca kumāro'bhūnniśithe sarvavarmaṇe /17
taṃ vilokya namaścakre sarvavarmā dvijottamaḥ /
vinataṃ taṃ samālokya provāca haranandanaḥ /18

kumāra uvāca
varaṃ varaya viprendra prasanno'smi na saṃśayaḥ /
kumāravākyamākarṇya sarvavarmā'vadat punaḥ /19

sarvavarmovāca
yadi prasanno me deva svalpaṃ vyākaraṇaṃ tadā /
dehi me madano yena paṇḍito bhavati dhruvaṃ /20

iti tasya vacaḥ śrutvā kumāro'mitavikramaḥ /
kalāpākhyaṃ vyākaraṇaṃ dadau kṛtvā dvijanmane /21

28.14-15 If I cannot give the knowledge of grammar to the king within two years, O best Brahman, I will give up Sanskrit and will go to the forest, giving everything I possess to you..

28.16-18 Thus making a promise, he got up and went home. He worshipped Kumāra, the son of Śiva, with incense and edibles at night with great devotion. Then Kumāra was pleased with Sarvavarmā the same night. Seeing him, Sarvavarmā, the best Brahman, greeted him. Seeing the greeting Brahman, the son of Śiva (Kumāra) spoke:

Kumāra said:
28.19 O best Brahman, ask for a wish. I am undoubtedly pleased with you. Hearing the words of Kumāra, Sarvavarmā said again:

Sarvavarmā said:
28.20 O Lord, if you are pleased, give me a small grammar, by which king Madana will certainly be a pandit (scholar).

28.21 Hearing his words as such, matchlessly brave Kumara, made a grammar called Kalpa and gave it to the Brahman.

ācāryo'pi tadādāya pustakaṃ madanaṃ nṛpam /
pāṭhayāmāsa yatnena paṇḍito madano'bhavat /22

madanasya dṛḍhaṃ jñānaṃ dṛṣṭvā vyākaraṇe tadā /
guṇāḍhyo lajjito bhūtvā sarvasvaṃ sarvavarmaṇe /23
datvā tyaktvā saṃskṛtaṃ ca jagāma gahanaṃ khalu /
tatrāśramaṃ vidhāyāśu guṇāḍhyo'pyatisundaram /24
vibhūtibhūṣito nityaṃ jaṭājūṭasamanvitaḥ /
rudrākṣamālayā nityaṃ śivanāma jajāpa hi /25

ekadā hyāśrame tasya pulastyo munisattamaḥ /
samāgato daivayogānmunibhiḥ parivāritaḥ /26

tamāgatamabhiprekṣya pulastyaṃ munisattamam /
pratyudyayāvādareṇa guṇāḍhyo guṇasaṃyutaḥ /27

āsane taṃ samāveśya pādyādibhiratho mune /
guṇāḍhyaḥ pūjayāmāsa munīnapi yatavratān /28

tato viśrāntamāsīnaṃ pulastyaṃ munisaṃyutam /
guṇāḍhyaḥ paripapraccha bhāṣayā natakandharaḥ /29

28.22 Ācārya, the teacher (Sarvavarmā), took that book, and taught king Madana with special efforts. Then Madana became a pandit (scholar).

28.23-25 Then seeing Madana's strong knowledge of grammar, Guṇāḍhya became ashamed, and gave everything he possessed to Sarvavarmā, and quitting Sanskrit, he went to the forest indeed. There Guṇāḍhya made a very beautiful hermitage. With his body smeared with ash, and wearing a coil of twisted hair, he chanted the name of Śiva with the rosary of *Rudrākṣa* (*Elæocarpus granitus*).

28.26 One day, Pulastya, the great muni, accompanied by other munis, came to his hermitage by chance.

28.27 Seeing Pulastya, the great muni, coming to the hermitage, virtuous Guṇāḍhya welcomed him with respect.

28.28 O muni (Jaimini), Guṇāḍhya had him seated in a seat, and worshipped all the munis, washing their feet with water.

28.29 Then Guṇāḍhya, bowing down his shoulders (in politeness), asked Pulastya, who had relaxed and seated himself with other munis, in a language [other than Sanskrit].

guṇāḍhya uvāca
sarvā kathā me viditā bhavatā munisattama /
nistārastu katham me syāt tadācakṣva dayānidhe /30

mārkaṇḍeya uvāca
iti tasya vacaḥ śrutvā pulastyo dhātṛnandanaḥ /
gunāḍhyam punarevāha sarvajño munisattamaḥ /31

pulastya uvāca
piśācabhāṣayā gāthā navalakṣamitāḥ kuru /
tato hi parame pīṭhe nepālākhye manohare /32
śivaliṅgaṃ sthāpayitvā vipra mokṣamavāpsyasi /

ityuktvā svāśramam yāto munibhiḥ parivāritaḥ /33
pulastyo brahmaṇaḥ putro jaimine munisattama /

tato gunāḍhyo bhagavān patrāṇyādāya śākhinām /34
dhātubhirvililekhāśu kṛtvā gāthā manoharāḥ /
papāṭha ca svayaṃ gāthā guṇāḍhyo guṇasattamaḥ /35
gāthāḥ śrutvā hi paśavo guṇāḍhyaracitāstadā /
āhāraṃ hi parityajya tasthustasyāśrame sadā /36

Guṇāḍhya said:

28.30 O great muni, you know all of my story. How could there be my final emancipation? Please tell me that, O kind Lord.

Mārkaṇḍeya said:

28.31 Hearing his words as such, Pulastya, son of Brahmā, the omniscient and best muni, said to Guṇāḍhya again.

Pulastya said:

28.32 Please compose 900,000 religious verses in the Piśāca (Prākṛt) language. Then install a *Śivaliṅga* in the most beautiful holy land called Nepal, and then, O Brahman, you will be emancipated finally.

28.33 O Jaimini, the great muni, Brahmā's son Pulastya, accompanied by the munis, said so, and went back to his own hermitage.

28.34-36 Then virtuous Guṇāḍhya took leaves from the trees, and quickly wrote beautiful religious verses [on them] with the ink of minerals. Virtuous Guṇāḍhya also recited the verses himself. Hearing the religious verses composed by Guṇāḍhya, the wild animals gave up even their food, and always stayed in his hermitage.

yadā jajāpa hi mune guṇāḍhyo munināṃ varaḥ /
tadā hi paśavaḥ sarve grāsānveṣaṇatatparāḥ /37

vyādhā hatvā mṛgāṁstāṃstu madanasya mahīpateḥ /
dadu hi sūpakārebhyaḥ pecuste hi tadā mune /38
nīrasaṃ hi paraṃ bhuktvā nṛpaḥ prāha ca pācakān /

rājovāca
kathaṃ śuṣkāni māṃsāni mahyaṃ dattāni pācakāḥ /39
iti tasya vacaḥ śrutvā procuste pācakā nṛpaṃ /
vyādhairāhṛtamāṃsāni hyasmābhiḥ saṃskṛtāni ca /40

pācakānāṃ vacaḥ śrutvā vyādhānāhūya pārthivaḥ /
jagāda hetunā kena śuṣkamāṁsamupāgatam /41

iti bhūpavacaḥ śrutvā vyādhāḥ procurbhayāturāḥ /
durbalā hariṇāḥ sarve vane jātā nareśvara /42
kāraṇaṃ tu na jānīmo yena te durbalā mṛgāḥ /

vyādhānāṃ vacanaṃ śrutvā vyādhān prāha nareśvaraḥ /43
jñāyatāṃ kāraṇaṃ vyādhā yena te durbalā mṛgāḥ /

28.37 Only when Guṇāḍhya, the best among the virtuous ones, silently chanted [the name of Śiva] did the animals look for their food.

28.38 O muni, the hunters killed the deer, and gave them to the cooks of king Madana. Then they cooked [the meat]. But finding the meat dry, the king spoke to his cooks.

The king said:
28.39-40 O cooks, why have you given me dry meat? Hearing his words as such, the cooks said to the king: We have just prepared the meat brought by the hunters.

28.41 Hearing the words of the cooks, the king called the hunters, and said: For what reason did the dry meat come?

28.42 Hearing the words of the king as such, the hunters, trembling out of fear, said: O Lord, all the deer in the jungle have become weak. But we do not know the reason why they have become weak.

28.43 Hearing the words of the hunters the king said to them: "Hunters, please do find out the reason for which the deer have become weak."

iti bhūpavacaḥ śrutvā yayurvyādhā vanaṃ tadā /44
gatvā tadāśramaṃ ramyaṃ guṇāḍhyaṃ dadṛśustadā /
kṛtvā gāthā vadantaṃ ca jaṭilaṃ śmaśrusaṃyutam /45

gāthāśca śṛṇvatastasthuḥ paśūṁśca dadṛśustadā /
gāthāḥ śrutvā'tha te tasthustatraiva vipine mune /46
cakāra bhojanaṃ rājā tadā māṃsavivarjitam /

sūpakārāṁśca papraccha kopasaṃraktalocanaḥ /47

rājovāca
kathamadya samānītam bhojanaṃ māṃsavarjitam /

ityākarṇya narendrasya vacaḥ kopasamanvitam /48
sūpakārāstadā procurmune prāñjalayo nṛpaṃ /

sūpakārā ūcuḥ
māṃsārthaṃ vipine ye ca vyādhā yānti nareśvara /49
na hi te vinivartante yamalokaṃ gatā iva /

iti teṣāṃ vacaḥ śrutvā rājā buddhimatāṃ varaḥ /50
sarvavarmācāryayukto jagāma vipinaṃ tadā /

28.44-45 Hearing the words of the king as such, the hunters then went to the forest. When they went [there], they saw Guṇāḍhya, with long hair and beard, composing the religious verses and reciting them.

28.46-47 They (hunters) stayed right there, and watched the animals listening to the religious verses. O muni, the hunters also stayed there in the forest itself listening to the religious verses. Then the king had his meal without meat. He also asked the cooks with eyes red with anger.

The king said:
How could you dare to bring the food without meat today?

28.48 Hearing the angry words of the king as such, the cooks then said to the king with folded hands, O muni.

The cooks said:
28.49 O Lord, the hunters who go to the forest to bring meat never come back just like the deceased ones.

28.50 Hearing their words as such, the king, best of the wise people, then went to the forest accompanied by Sarvavarmā.

sa dadarśa nṛpo dhīraṃ guṇāḍhyaṃ guṇināṃ varam /51
kathayantaṃ kathāścitrā nānāścaryasamanvitāḥ /

tatkathāśravaṇāmodatyaktagrāsān paśūṁstadā /52
dadarśa durbalān bhūpo medomāṃsa vivarjitān /

ātmanaśca rasotpattiṃ jñātvā bhūpatisattamḥ /53
vavande guṇināṃ śreṣṭhaṃ guṇāḍhyaṃ dharmatatparam /

guṇāḍhyo'pi tato dṛṣṭvā sarvavarmāṇamāgatam /54
nanāma guruvaddhiro dadau bhūpāya cāśiṣam /
cakāra vidhivat pūjāṃ tayordvijanarendrayoḥ /55

tato narapatiḥ prāha sarvavarmamate sthitaḥ /
guṇāḍhya yāmo nagaraṃ yathāpūrvasthitiṃ kuru /56
iti bhūpativākyānte guṇāḍhyaḥ prāha bhūpatiṃ /

jānāmi sarvaṃ nṛpate tavāsmīti nigadyate /57
piśācabhāṣayā rājan kṛtā gāthā manoharā /
navalakṣamitāstāstvaṃ saṃskṛtena likhāpaya /58

28.51 Then the king saw Guṇāḍhya, a most virtuous scholar, who was telling many stories, full of all kinds of wonders.

28.52 Then the king saw that the animals engrossed in the pleasure of listening to his stories were weakened and devoid of fat and flesh.

28.53 Realizing the development of [religious] sentiment in himself, the great king greeted Guṇāḍhya, the best among the virtuous ones, and the one fully engaged in religious life.

28.54-55 Guṇāḍhya, seeing Sarvavarmā who had arrived there, greeted him as if he was his guru (teacher); and, the wise one (Guṇāḍhya) benedicted the king. Thus, he worshipped both, the Brahman and the king.

28.56 Then the king, staying on the side of Sarvavarmā, said: O Guṇāḍhya, please let us go back to the city. Please do resume your previous position.When the king said so, Guṇāḍhya said to the king:

28.57-58 O Lord, I know all. I am yours. So I am speaking to you. I have composed 900,000 beautiful religious verses in the Piśāca (Prakrit) language. Please have them translated into Sanskrit.

ahaṃ yāsyāmi nepālaṃ kṣetrāṇāṃ kṣetramuttamam /
ityuktvā pradadau tāni śākhipatrāṇi jaimine /59

ādāya tāni nṛpatiḥ svakīyāṃ nagarīṃ yayau /
tadā yayau guṇāḍhyo'pi śleṣmāntakavanam mune /60

iti śrīskandapurāṇe himavatkhaṇḍe
nepāla-māhātmye'ṣṭāviṃśodhyāyaḥ //28//

28.59 I will go to Nepal, the best among the holy lands. Saying so, O Jaimini, he gave all of those leaves of trees (on which he had written the religious verses) to the king.

28.60 Taking those (leaves), the king went back to his own city. Then O muni, Guṇāḍhya also went to the Śleṣmāntaka forest.

Thus ends the twenty-eighth chapter in
the *Nepāla-māhātmya*
in *Himavatkhaṇḍa* of the *Skandapurāṇa*.

Chapter Twenty-nine

Kṣetrapradakṣiṇā

(Circumambulation of Sacred Places)

jaiminiruvāca
nepālakṣetramāsādya guṇāḍhyena mahātmanā /
kimakāri mahābhāga tadācakṣva puro mama /1

sūta uvāca
iti jaiminivākyante mārkaṇḍeyastapodhanaḥ /
guṇāḍhyaracitaṃ sarvaṃ jaiminiṃ prāha śaunakaḥ /2

mārkaṇḍeya uvāca
nepālakṣetramāsādya guṇāḍhyo dvijasattamaḥ /
vāgmatyāḥ salile snātvā dṛṣṭvā paśupatiśvaram /3
kṣetrapradakṣiṇaṃ kṛtvā liṅgaṃ saṃsthāpya yatnataḥ /
āruroha tato bhṛṅgī kailāsaṃ parvatottamam /4

jaiminiruvāca
bhṛṅgiṇā muniśārdūla kathaṃ kṣetrapradakṣiṇam /
kṛtaṃ tadvidhimācakṣva liṅgasthāpanakaṃ vidhim /5

Jaimini said:
29.1 O blessed one, please relate in front of me what the great soul Guṇāḍhya did when he arrived in the holy land of Nepal.

Sūta said:
29.2 When Jaimini said so, Mārkaṇḍeya, rich in penance, told all the story of Guṇāḍhya to Jaimini, O Śaunaka.

Mārkaṇḍeya said:
29.3-4 Arriving in the holy land of Nepal, Guṇāḍhya, the best Brahman, took an ablution in the water of the river Vāgmatī, paid visit to Lord Paśupati, circumambulated the entire holy land, and installed a *liṅga* with special efforts. Then he became Bhṛṅgī and climbed Kailāsa, the best of the mountains.

Jaimini said:
29.5 O great muni, how did Bhṛṅgī do the circumambulation? Please tell me the rule of that, and also the ritual for the installation of a *liṅga*.

mārkaṇḍeya uvāca
kṣetrapradakṣiṇavidhiḥ śrūyatāṃ munisattama /
kṣetrapradkṣiṇaṃ kṛtvā naraḥ pāpaiḥ pramucyate /6

pūrvedyurmānavo yatnāddhaviṣyāśī jitendriyaḥ /
bhūmiśāyī dhruvaṃ bhūyācchivasmaraṇatatparaḥ /7

tataḥ prabhāte vāgmatyāṃ snānaṃ kṛtvā yathāvidhi /
pūjayitvā paśupatiṃ saṅkalpaṃ niyataścaret /8

māsapakṣatithīnām ca nimittānāṃ ca sarvaśaḥ /
ādāvullekhanaṃ kṛtvā tataḥ saṅkalpamācaret /9
kṣetrapradakṣiṇaṃ deva kariṣye vidhipūrvakam /
saṅkalpasiddhirme bhūyāt tvatprasādānmaheśvaraḥ /10
anujñāṃ devadeveśa dehi me parameśvara /11

tato dakṣiṇadvāreṇa rājarājeśvarīṃ vrajet /
vilokya bhairavaṃ devaṃ vatsalāṃ pravilokya ca /12
guhyeśvarīm tato gacchennadīmuttīrya vāgmatīm /
natvā guhyeśvarīṃ devīṃ cailagaṅgāṃ tato vrajet /13

Mārkaṇḍeya said:

29.6 O great muni, please listen to the rule of the circumambulation of the holy land. Circumambulating a holy land, a man becomes acquitted of sins.

29.7 The day before [the circumambulation], one should eat only something fit for an oblation, control his senses, sleep certainly on the floor, and keep Lord Śiva in mind.

29.8 Then bathing in the river Vāgmatī in the morning according to the rule, and worshipping Paśupati, may one be firm in mind and make a *saṅkalpa* (determination).

29.9-11 May one mention the name of the month, fortnight, and all the purposes first, and make a determination: O Lord, I will perform the circumambulation of the holy land according to the rule. O Maheśvara, may my determination be complete by your grace. O Lord, please give me permission. Saying so, may one perform the circumambulation (of Paśupati) three times.

29.12-13 Then, may one go to pay visit to Rājarājeśvarī by the southern door. Paying visit to Lord Bhairava, and paying visit to Vatsalā as well, may one then go to Guhyeśvarī, and cross the river Vāgmatī. After paying visit to Goddess Guhyeśvarī, may one then go to Cailagaṅgā .

snātvā vai cailagaṅgāyāṃ pitṝn santarpya yatnataḥ /
gokarṇeśaṃ tato gacchenmahāpātakanāśanam /14

tamabhyarcya mahābhaktyā yathāvibhavavistaraiḥ /
tatrānujñāṃ prārthayitvā gacchet kāruṇikeśvaram /15

sundarīṃ ca tato dṛṣṭvā gacched vai vajrayoginīm /
tato garuḍapūrvaṃ hi nārāyaṇamatho vrajet /16

taṃ sampūjya yathā bhaktyā gaccheccaiva kīleśvaram /
tato vāgīśvaraṃ gacched vāgvibhūtipradāyakam /17

tatra kuṇḍe naraḥ snātvā vālmīkeśaṃ prapūjayet /
tatraiva vasatiṃ kuryād brāhmaṇān bhojayet tataḥ /18

rātrau jāgaraṇaṃ kuryānnṛtyagītādikautukaiḥ /
tataḥ prabhāte vimale snātvā kuṇḍe manohare /19
anujñāṃ prārthayed dhīmān kṛtāñjaliputastadā /

29.14 Taking an ablution in Cailagaṅgā, and offering oblation to the deceased ancestors with special attention, may then one go to Gokarṇeśvara, the destroyer of great sins.

29.15 Worshipping him (Gokarṇeśvara) with great devotion and elaborate provisions, may one request for permission, and go to Kāruṇikeśvara.

29.16 After paying visit to Sundarī (Sundarijal), may then one go to pay visit to Vajrayoginī. Then, may one first go to pay visit to Garuḍa, and may one pay visit to Nārāyaṇa (Chāngu Nārāyaṇa).

29.17 After worshipping Him (Nārāyaṇa) with proper devotion, may one then go to Kīleśvara. Then may one go to Vāgīśvara, the bestower of perfection in language use.

29.18 After bathing in the pond there, may a man worship Vālmīkeśa (Vāgīśvara). May he make a halt there, and feed the Brahmans.

29.19 May he keep *jāgaraṇa* or vigil (sitting up at night as a part of a religious ceremony) with dancing, singing and other delightful shows. Then bathing in the beautiful, clean pond the next morning, may then the wise man request permission with folded hands.

jaya vāgīśvara vibho jaya tryakṣa manohara /20
kṣetrapradakṣiṇaṃ karma nirvighnaṃ bhavatu prabho /
ityanujñāṃ prārthayitvā tricampakasaro vrajet /21

devān pitṝṃśca santarpya tasmiṃstīrthe śubhodake /
bhogībhogasamāsīnaṃ mādhavaṃ pūjayejjale /22

tataścaṇḍeśvarīṃ gacchen mahāduritanāśinīm /
caṇḍeśvarīṃ pūjayitvā caṇḍeśvarasamanvitām /23
gacched dhaneśvaraṃ liṅgaṃ dhanavṛddhikaraṃ tadā /

maunī vrajet tato dhīmān liṅgaṃ gokhurakeśvaram /24
adyāpi dṛṣyate liṅgaṃ gokhurāṅkasamaṃ mune /
tamabhyarcya tato gacchelliṅgamindreśvarābhidham /25

līlāvatyā roṣamatyā saṅgame sumanohare /
snātvā pitṝn samabhyarcya datvā dānāni śaktitaḥ /26
arcayitveśvaraṃ liṅgamāśāpūreśvaraṃ vrajet /
taṃ samabhyarcya vidhivaḍḍoleśvaramatho vrajet /27

29.20-21 Victory to you O Lord Vāgīśvara; Victory to you O Lord *Tryakṣa* (three-eyed) Maheśvara. O Lord, may [my] performance of circumambulation of the holy land not have any hindrance. Requesting permission as such, may he then go to the pond Tricampaka.

29.22 Offering oblation to gods and to his manes there in the sacred place with holy water, may he worship Viṣṇu, lying in [the bed of] Nāgas (snakes).

29.23 Then may he go to pay visit to Caṇḍeśvarī, destroyer of the great sins. After worshipping Caṇḍeśvarī associated with Caṇḍeśvara, may he then go to pay visit to the Dhaneśvara *liṅga*, increasing one's wealth.

29.24-25 May then the wise man, keeping silence, go to pay visit to the Gokhurakeśvara *liṅga*, [which], O muni, is seen even today as marked by the *gokhura* (cow's hoof).

29.26-27 Then bathing in the beautiful confluence of Līlāvatī and Roṣamatī, offering oblation to his deceased ancestors, giving charities as much as one can afford, and worshipping Īśvara (Indreśvara), may he then go to pay visit to the Āśāpūreśvara *liṅga*. Worshipping the lord according to the rule, may he then go to Ḍoleśvara.

tatraiva vasatiṃ kuryād dhārātīrthe'tipuṇyade /
rātritraye nṛtyagītapurāṇaśravaṇairnaraḥ /28

prātaḥ snātvā samabhyarcya ḍoleśvaramiti kramāt /
anujñāṃ prārthayet tatra bhaktiyukto narottamaḥ /29

jaya ḍoleśvara vibho kṣetravāsijanapriya /
anujñāṃ dehi deveśa pradakṣiṇavidhau mama /30

ityanujñāṃ gṛhītvā tu gacchet sūryavināyakam /
gaṇeśa vighnaharaṇa bhaktānugrahakāraka /31
kṣetrapradakṣiṇavidhimavighnaṃ kuru me prabho /
iti mantreṇa gaṇapaṃ natvā bhaktipuraḥsaram /32

anatalingaṃ niyamād gacched dharmārthakāmadam /
tatra puṣkariṇīṃ prāpya devāgre nirmalodakām /33
snātvā yathāvidhi jale pitṝn santarpya yatnataḥ /
tallingam pūjayitvā tu yathāvibhavavistaraiḥ /34
dānāni ca yathāśaktyā śivaprītyā udāradhīḥ /
dvijātibhyastato dadyāt sātviko yatamānasaḥ /35

29.28 May the man stay in the third night dancing, singing, and listening to the *Purāṇas* right at Dhārātīrtha, bestowing religious merit.

29.29 Bathing in the morning, and worshipping Ḍoleśvara in that order, may the good person request permission with devotion.

29.30 May you have victory, O Lord Ḍoleśvara, loved by the people living in the holy land. Please give me permission to perform the *pradakṣiṇā* (circumambulation), O Lord!

29.31-32 Taking permission, may he go to visit Sūryavināyaka, [and pray:] O Gaṇeśa, destroyer of hindrances, compassionate to devotees, O Lord, please make my performance of *kṣetrapradakṣiṇā* free from hindrances.

29.33-35 According to the rule, may he go to Anantalinga, bestower of *dharma* (religious merit), *artha* (wealth), and *kāma* (wishes and desires). Approaching the pond with clear water in front of the deity there, may he bathe in water according to the rule, and offer oblation to his manes with special efforts. Worshipping the *linga* there with elaborate provisions as he can afford, and then may the generous-minded, virtuous and self-controlled [person] give charities to the Brahmans for the satisfaction or pleasure of Śiva.

gacched vai vajravārāhīṃ sarvadevanamaskṛtām /
bhaktyā devīṃ namaskṛtya bhārabhūteśvaraṃ vrajet /36

bhujṅgaśailamāruhya gṛhadvāri manohare /
kṣetrasīmānivasatiṃ gaṇeśaṃ dvāri pūjayet /37

yonyākāreṇa chidreṇa praviśya manujaḥ sudhī /
bhārabhūteśvaraṃ natvā sarvapāpaiḥ pramucyate /38

yonyākāreṇa chidreṇa yaḥ praviśya naraḥ sudhīḥ /
bhārabhūteśvaraṃ paśyan na sa garbhagṛhaṃ viśet /39

manaḥśilāmahātīrthe dṛṣṭvā hariharāvubhau /
bhairavaṃ ca naro dṛṣṭvā sarvapāpaiḥ pramucyate /40
yathā tena parāvṛtya mātṛtīrthaṃ tato vrajet /

adyāpi tatra vartante jaimine munisattama /41
mīnāḥ suvarṇatilakā mātṛtīrthe manohare /

mātṛtīrthe naraḥ snātvā dṛṣṭvā hariharāvubhau /42
na sa garbhagṛhaṃ yāti pumān strī vā na saṃśayaḥ /

29.36 Then may he go to pay visit to Vajravārāhī, worshipped by all the gods. Greeting Devī there with devotion, may he go to Bhārabhūteśvara.

29.37 May he climb the mountain called Bhujaṅgaśaila at beautiful Guhadvāra (entrance of the cave). May he worship Gaṇeśa at the entrance, who has been located right at the border of the holy land (*kṣetra-sīmā*).

29.38 A wise man, entering through the hole shaped like a vagina, and bowing down to Bhārabhūteśvara, will not enter into the womb again (thus being free from the cycle of birth and death).

29.40 A man, paying visit to both Viṣṇu and Śiva, and Bhairava at the great *tīrtha* (sacred place of pilgrimage), called Manaḥśilā, will be free from all the sins. Returning by the same path, may he then go to Mātṛ-tīrtha (known as Mata-tirtha today).

29.41 O Jaimini, the best muni, even today there are golden-spotted fishes in the beautiful Mātṛ-tīrtha.

29.42 A human being, whether a man or woman, bathing at Mātṛ-tīrtha and paying visit to both Viṣṇu and Śiva, will not go into the womb again. There is no doubt about it.

harasiddhimatho dṛṣṭvā gopāleśaṃ tato vrajet /43
gopāleśaṃ pūjayitvā dṛṣṭvā nārāyaṇaṃ prabhum /
tatraiva vasatiṃ kuryāddhaviṣyāśi jitendriyaḥ /44
rātrau jāgaraṇaṃ kuryād gītanṛtyasumaṅgalaiḥ /

tataḥ prabhāte vimale snātvā caiva yathāvidhi /45
anujñāṃ prārthayet dhīmān gopaleśvarasannidhau /

gopāleśa mahādeva kṣetravighnanivāraka /46
kṣetrapradakṣiṇavidhirbhavatu tvatprasādataḥ /
ityājñāṃ prāpya manujo gacched vai pāṇḍukeśvaram /47

paṇḍunadyāṃ naraḥ snātvā dṛṣṭvā vai pāṇḍukeśvaram /
api duṣkṛtakarmā 'pi mucyate sarvakilbiṣāt /48
tataḥ parvatamullaṅghya caturvaktreśvaraṃ vrajet /
caturvaktreśvaraṃ bhaktyā pūjayitvā yathāvidhi /49
indreśvaramato gacchet sarvasiddhipradāyakam /

taṃ pūjayitvā vidhivanmahāvibhavavistaraiḥ /50
tataḥ parvatamullaṅghya pratyaṅnārāyaṇaṃ vrajet /
nārāyaṇaṃ pūjayitvā tatraiva vasatiṃ caret /51

29.43-44 Then may he pay visit to Harasiddhi, and then may he go to Gopāleśa (Gopāleśvara). Worshipping Lord Gopāleśa and Nārāyaṇa, may he make a halt there eating only something fit for oblation (to gods or the deceased ancestors) and may he keep vigil at night with auspicious singing and dancing.

29.45 Then bathing in the clear water the next morning according to the rule, may the wise man request permission in front of Gopāleśvara.

29.46-47 O Lord Gopāleśa, destroyer of hindrances in the holy land, may [my] circumambulation of the sacred places be [accomplished] by your grace. Thus taking permission, may the man go to pay visit to Pāṇḍukeśvara.

29.48-49 Bathing in the river Pāṇḍu, and paying visit to Pāṇḍukeśvara, a man becomes free from all sins, even if he has committed serious sinful acts. Then, walking over the mountain, may he go to pay visit to Caturvaktreśvara. Worshipping Caturvaktreśvara with devotion and according to the rule, may he then go to pay visit to Indreśvara, bestower of all accomplishments.

29.50-51 Worshipping him (Indreśvara) with great and elaborate provisions, and then walking over the mountain, may he go to pay visit to Pratyaṅ-Nārāyaṇa (Icaṅgu Nārāyaṇa). Worshipping Nārāyaṇa, may he make a halt there.

rātaru jāgaraṇaṃ kuryād viṣṇudharmakathādibhiḥ /
tataḥ prabhāte vimale snānaṃ kṛtvā yathāvidhi /52
anujñāṃ prārthayet tatra śrīnārāyaṇasannidhau /

mahyaṃ dehi prabho 'nujñāṃ viṣṇo trailokyapūjita /53
kṣetrapradakṣiṇavidhiḥ pūrṇo 'stu kṛpayā tava /
ityanujñāṃ tato labdhvā buddhasthānaṃ tato vrajet /54

paramānandakandābje dharmadhātudrave jale /
mahācīnāt tathāgatya buddho devaḥ svayaṃ sthitaḥ /55
vasanti bhikṣavo yatra vihāya sutabāndhavān /
jñānānandasamāyuktā buddhadarśnamānasāḥ /56

buddhaṃ pradakṣiṇīkṛtya tato viṣṇumatīṃ vrajet /
viṣṇumatyāṃ naraḥ snātvā santarpya ca pitāmahān /57
luṇṭhikeśaṃ tato gacched yatrāste bhagavān hariḥ /

anantaśayanāsīnaṃ vīkṣya nārāyaṇaṃ naraḥ /58
uttareṇa tato gacched viṣṇusmaraṇatatparaḥ /
adhastāt parvatasyaiva bhogibhogāsanasthitam /59
naro nārāyaṇaṃ dṛṣṭvā mucyate cāpi kilbiṣāt /

29.52 May he keep vigil at night telling the religious stories of Viṣṇu. Then in the morning, may he request permission [standing] in front of Nārāyaṇa.

29.53-54 O Lord Viṣṇu, worshipped by all the three worlds, please give me permission. May [my] circumambulation of the holy land be complete by your grace. Thus receiving permission, may he go to Buddasthāna (Svayambhū).

29.55-56 Lord Buddha himself came from Mahācīna (Great China) and sat on the lotus of ultimate bliss in the water of *dharma-dhātu* (religious teachings of Buddha), where the *Bhikṣus* (monks) live, leaving their children and relatives, enjoying the pleasure of knowledge, and hoping to see Buddha.

29.57 Circumambulating Buddha, may one then go down to the river Viṣṇumati. May the man then bathe in Viṣṇumatī, and offer oblation to the manes. Then may he go to Luṇṭhikeśa, where there is Lord Viṣṇu.

29.58-59 Paying visit to Ananta-śayana Nārāyaṇa (in Balaju?), lying on the bed of Ananta, may the man go toward the north thinking of Viṣṇu. A man, paying visit to Nārāyaṇa (Buḍhānīlakaṇṭha) lying on the bed of the Nāgas (snakes) below the mountain (Śivapuri), will be free from sin.

āgacched dakṣiṇapathā jayavāgīśvarīṃ śivām /60
samabhyarcya yathāśaktyā daṇḍavat praṇipatya ca /
manasā saṃsmaran viṣṇuṃ gacchet paśupatīśvaram /61
dṛṣṭvā paśupatīṃ devaṃ sarvapāpaiḥ pramucyate /

pañcāmṛtaiḥ pañcagavyaiḥ snāpayet parameśvaram /62
nānāsugandhidravyaiśca sugandhikusumaistathā /
abhyarcayed yathāśaktyā dhūpanaivedyavistaraiḥ /63

brāhmaṇān bhojayecchaktyā dadyāccāpi ca dakṣiṇām /
kṛtāñjalipuṭo bhūtvā mantraṃ cemaṃ tataḥ paṭhet /64

devadeva mahādeva pārvatīprāṇaballabha /
kṣetrapradakṣiṇavidhiḥ saṃpūrṇastvatprasādataḥ /65

imaṃ mantraṃ samuccārya vāgmatīsaritaṃ vrajet /
tatra snātvā yathānyāyaṃ santarpya ca pitāmahān /66
vilokya vatsalāṃ devīṃ gached dvāraṃ ca dakṣiṇam /

29.60-61 May he then come by the road leading southward to Goddess Jayavāgīśvarī. And worshipping her as much as he can afford to, and bowing down to her, falling prostrate on the floor like a stick, thinking of Viṣṇu in mind, may he go to pay visit to Lord Paśupati. Paying visit to Lord Paśupati, one will be free from all the sins.

29.62-63 May one bathe the Lord with *pañcāmṛta* (a collection of five sweet things used in worshipping deities, that is milk, sugar, butter, yogurt and honey) and *pañcagavya* (five products of a cow that is milk, yogurt, clarified butter or ghee, urine and cow-dung), and may [he] worship [the Lord] with many fragrant materials, fragrant flowers and elaborate incenses and edibles as much as he can.

29.64 May he also feed the Brahmans and give gifts to them as much as he can, and, folding his hands, may he recite the following *mantra* (prayer):

29.65 O Great Lord Śiva, dear lover of Pārvatī, [my] *kṣetrapradakṣiṇā* (circumambulation of the holy land) is complete by your grace.

29.66 After reciting the above *mantra* (prayer), may he go to the river Vāgmatī. Bathing there according to the rule, and offering oblation to the deceased ancestors, may he pay visit to Vatsalā Devī, and go to the southern door (of Paśupati).

devaṃ pradakṣiṇīkṛtya vāsukiṃ pravilokya ca /67
prācyāṃ diśi tato dṛṣṭvā dvārapālavināyakam /
tataḥ kṛtārtho bhavanaṃ gacchenmanujasattamaḥ /68
suhṛdbhiḥ saha bhuñjīta pāpaśūnyo narottamaḥ /

iti śrīskandapurāṇe himavatkhaṇḍe nepāla-māhātmye
ūnatriṃśo'dhyāyaḥ //29//

29.67-68 Circumambulating the Lord, and then paying visit to Vāsuki, and then Vināyaka (Gaṇeśa) the gate keeper at the eastern gate, may the best man be accomplished, and may he go home. And then may the best man, free from any sin, eat [at home] with his friends.

Thus ends the twenty-ninth chapter
in the *Nepāla-māhātmya*
in *Himavatkhaṇḍa* of the *Skandapurāṇa*.

Chapter Thirty

The Origin of Bhṛṅgīśvara

jaiminiruvāca
bhavaduktaprakāreṇa kṛtvā kṣetrapradakṣiṇam /
kathaṃ saṃsthāpitaṃ liṅgaṃ bhṛṅgiṇā tad bravīhi me /1

mārkaṇḍeya uvāca
kṣetrapradakṣiṇaṃ kṛtvā guṇāḍhyo munināṃ varaḥ /
āhūya ca munin sarvān nepālakṣetravāsinaḥ /2
guhyeśvarīsannidhisthān vatsalāpārśvasaṃsthitān /
śaṅkhamūle sthitāṃścāpi kumbheśasavidhe sthitān /3
sthitān paśupateḥ pārśve tathā dolāgiristhitān /
hanumattīrthasaṃsthāṃśca tathā vāgīśvarasthitān /4
caṇḍeśvarīsannidhisthān vajrāsannidhivāsinaḥ /
mṛgendraśikharasthāṃśca viṣṇumatyudbhavasthitān /5
āśāpūreśvarathāṃśca ḍoleśvaranivāsinaḥ /
bhārabhūteśvarasthāṃśca gopāleśvarasaṃsthitān /6
ityādinānātīrthasthāṃstapasān vijitendriyān /
teṣāṃ sammatimādāya vedoktavidhinā tadā /7
liṅgasaṃsthāpanaṃ karma prārebhe homapūrvakaṃ /

Jaimini said:

30.1 How did Bhṛṅgī perform the circumambulation of the holy land as you just described, and how did he install the *liṅga?* Please tell me that.

Mārkaṇḍeya said:

30-2-7 After performing the circumambulation of the holy land, Guṇāḍhya, the best among the virtuous ones, invited all the munis, living in the holy land of Nepal -- those living near Guhyeśvarī, those living near Vatsalā, those living at Śaṅkhamūla, those living near Kumbheśvara, those living near Paśupati, those living in the Dolā mountain, those living at the Hanumat-tīrtha, those living in Vāgīśvara, those living near Caṇḍeśvarī, those living near Vajrayoginī, those living in Mṛgendraśikhara, those living near the origin of the river Viṣṇumatī, those living at Āśāpūreśvara, those living at Ḍoleśvara, and those living at Gopāleśvara. Thus inviting the self-restrained sages living in various holy places, and taking their approval, [Guṇāḍhya] then began the ceremony of the installation of the *liṅga* preceded by the sacrifice according to the rules prescribed by the Vedas.

tataḥ pravavṛte yajño guṇāḍhyasya mahātmanaḥ /8
dīyatāṃ bhujyatāṃ caiva jāto hi ninado mahān /

maruttasya yathā yajño yathā dāśaratherapi /9
tathaiva yajño vavṛdhe guṇāḍhyasya mahātmanaḥ /

homānte sthāpayāmāsa śivaliṅgaṃ dvijottamaḥ /10
kṛtāñjalipuṭo bhūtvā guṇāḍhyo gūṇināṃ varaḥ /
provāca tapasān sarvān vinayānatakandharaḥ /11

guṇāḍhya uvāca
śṛṇvantu brāhmaṇāḥ sarve śivaliṅgasya tāpasāḥ /
kiṃ nāmadheyaṃ kartavyaṃ tat samākhyātumarhatha /12
guṇāḍhyavacanaṃ śrutvā munīnāmagragastathā /
hārīto nāma viprarṣirguṇādhyaṃ prāha dhārmikam /13

hārīta uvāca
guṇāḍhya śrūyatāṃ vākyaṃ na tvaṃ prākṛtamānuṣaḥ /
hetunā kenacicchaptaḥ śambhunā pūrvajanmani /14
bhṛṅgī te nāma śambhostvaṃ sarvadā dvārapālakaḥ /
ato bhṛṅgīśvaraṃ nāma kuru liṅgasya sarvadā /15

30.8 Then began the sacrifice of Guṇāḍhya, the great soul. Then there was a great noise [heard]: Please give, and please eat.

30.9 The sacrifice of Guṇāḍhya, the great soul, was just as great as the sacrifice of Marutta, or like that of Dāśarathi (Rāma).

30.10-11 At the end of the sacrifice, the best Brahman installed the *Śivaliṅga*. And folding his hands, Guṇāḍhya the best muni said to all the sages with his shoulders stooped in politeness:

Guṇāḍhya said:
30.12-13 Please listen, all the Brahmans and sages, what should the name of the *Śivaliṅga* be made? You need to tell me that. Hearing such words of Guṇāḍhya, a leading muni named Hārīta, a Brahman sage, said to pious Guṇāḍhya:

Hārīta said:
30.14-15 O Guṇāḍhya, listen to these words: You are not a natural or common man. You were cursed by Lord Śiva in [your] previous life for some reason. Your name [was] Bhṛṅgī, [and you were] always the gate keeper [of Lord Śiva]. Therefore, please name the *liṅga* " Bhṛṅgīśvara" by all means.

mārkaṇḍeya uvāca
hārītasya vacaḥ śrutvā prāha vedaśirā muniḥ /

vedaśirā uvāca
iti bhṛṅgīśvaraṃ liṅgaṃ vadantu dvāpare yuge /16
sparśapāṣāṇajaṃ liṅgaṃ yato bhṛṅgīśvarābhidhaṃ /
ataḥ kaliyuge lokāḥ suvarṇeśvarasaṃjñitam /17
vadiṣyanti muniśreṣṭhāḥ sarvakāmapradaṃ sadā /

mārkaṇḍeya uvāca
tato guṇāḍhyo guṇavān ratnagovastrakāñcanaiḥ /18
brāhmaṇāṃstoṣayāmāsa guṇaśreṣṭhapurassaram /

tataḥ papāta gaganāt puṣpavṛṣṭirmanoharā /19
devadundubhayo nedurnanṛtuścāpsarogaṇāḥ /
vavau vāyuḥ sukhasparśo gandharvā lalitaṃ jaguḥ /20

munīnāṃ paśyatāṃ tatra vṛṣayānaṃ manoharam /
vimānamāgataṃ tatra nānāścaryasamanvitam /21
rudrarūpadharaiḥ śreṣṭhagaṇaiśca samadhiṣṭhitam /
tadāścaryaṃ mahad dṛṣṭvā sarve sambhrāntamānasāḥ /22
uttasthurmunayaḥ sarve vedavedāṅgapāragāḥ /

Mārkaṇḍeya said:

Hearing the words of Hārīta, Vedaśirā the muni said:

Vedaśirā said:

30.16-17 So, may they call it " Bhṛṅgīśvara" *liṅga* in the *Dvāpara yuga* . Since the *liṅga* named Bhṛṅgīśvara is made out of touchstone, the people in the *Kali yuga* will, therefore, call it Suvarṇeśvara (the Lord of gold), bestower of all wishes, O best munis.

Mārkaṇḍeya said:

30.18 Then virtuous Guṇāḍhya pleased the Brahmans by [giving them] precious stones, cows, clothes and gold, and with his best virtues.

30.19-20 Then a beautiful shower of flowers fell from the sky. The divine drums were beaten; the Apsaras (celestial maidens) danced; the wind blew gently, and the Gandharvas sang beautifully.

30.21-22 While the munis were still looking on, a beautiful aircraft named "Vṛṣa-yāna", with all kinds of wonders on it, came there with many good troops [of Śiva], assuming the form of Rudra, on it. Seeing that great wonder, all the astonished munis, expert in the Vedas and the *Vedāṅgas*, got up.

avatīrya vimānāt tu tato rudragaṇā mune /23
procurmunigaṇān harṣād bhasmarudrākṣadhāriṇaḥ /
triśūladhāriṇo gaurāḥ jaṭāmukuṭadhāriṇaḥ /24
locanatrayasaṃyuktā divyā ḍamarupāṇayaḥ /

rudragaṇā ūcuḥ
bhavanto munayaḥ sarve vedavedāṅgapāragāḥ /25
āsaneṣu samsīnāḥ śṛṇudhvaṃ vacanaṃ mama /

evaṃ gaṇavacaḥ śrutvā hārītaḥ prāha tān gaṇān /26

hārīta uvāca
rudrarūpadharāḥ sarve tejasā bhāskəropamāḥ /
upaviśya bhavanto'pi kathāṃ kurvantu sarvathā /27

mārkaṇḍeya uvāca
upaviśya gaṇāḥ sarve kathā procurmanoharāḥ /

rudragaṇā ūcuḥ
yo devaḥ sarvadevānāṃ deveṣu parigīyate /28
yena sṛṣṭaṃ jagat sarvaṃ yaḥ pāti sakalaṃ jagat /
saṃharatyapi bhūtāni sa devaḥ parameśvaraḥ /29

30.23-24 Then, O muni, the troops of Rudra (Śiva) alighted from the aircraft, and they, wearing ashes and beads of *Rudrākṣa* (*Elæocarpus granitus*), taking *Triśūla* (a trident or three-pronged spear) in hands, fair-complexioned, wearing the crowns of long twisted hair, three-eyed, beautiful, and holding the *ḍamaru* (drum) in their hands, spoke to the munis.

Rudra's troops said:
30.25 All the munis, expert in the Vedas and the *Vedāṅgas*, seated in your seats, please listen to my (our?) words.

30.26 Thus, hearing the words of the troops, Hārīta said to those troops:

Hārīta said:
30.27 You all, assuming the form of Rudra, comparable to the sun in effulgence, please be seated and tell the story by all means.

Rudra's troops said:
30.28-29 The god, who is considered to be the god of all gods, who created the entire world, who sustains the whole world, and who destroys all the beings, is the Supreme personality of Godhead.

vedā api na jānanti yaṃ rudraṃ paramārthataḥ /
iha naiko guṇān vaktuṃ tasya sarvātmano vibhoḥ /30

paramātmasvarūpeṇa vartate sarvajantuṣu /
nityānandamayaḥ sākṣāt sa devaḥ kevalo vibhuḥ /31

nirguṇo dehavān yo'pi sarvago na hi gocaraḥ /
yasyāntaṃ naiva jānāti brahmā harirapi svayam /32

sa devaiścintyate sākṣāt sarvavyāpī maheśvaraḥ /

kṛpayā yasya devasya vāsavādyā surā api /33
samprāptā lokapālatvaṃ sa devo girijāpatiḥ /

śmaśāne vasatiryasya lalāṭe yasya candramā /34
vāmāṅge girijā yasya sa yadāha śṛṇuṣva tat /

api duṣkṛtakarmā'pi yo liṅgaṃ sthāpayennaraḥ /35
mucyate sarvapāpebhyo nātra kāryā vicāraṇā /

30.30 Not even the Vedas know Rudra in essence. So there is no one here who can describe the qualities of the Lord, who is present in every being.

30.31 The Lord resides in every living being in the form of *paramātman* (the ultimate soul). He is always in eternal bliss, as a witness of the world, and the only lord of the world.

30.32 Although he has the body, he has no qualities. He exists in everyone, but he is not visible. He is one whose complete nature is not known even to Brahmā, or Viṣṇu.

That Lord Maheśvara, the omnipresent witness (of the world) is meditated upon by all gods.

30.33 He is the Lord Girijāpati (husband of Pārvatī), by whose grace even gods including Indra became *lokapālas* (guardians of the quarters of the world).

30.34 Listen to what the Lord, whose inhabitation is in the cremation grounds, who has the moon on his forehead, and who has Pārvatī on his left lap, has said:

30.35 Even a man, committing great sinful acts, will be free from all the sins if he installs a *liṅga*.

helayā kapaṭenā'pi śobhayā manujottamāḥ /36
dhārayanti ca rudrākṣaṃ teṣāṃ pāpaṃ na vidyate /

vibhūtibhūṣitā ye vai ye ca rudrākṣadhāriṇaḥ /37
liṅgasaṃsthāpakā ye ca te syuḥ kailāsavāsinaḥ /

malliṅgapūjanaratā mannāmagrahaṇe ratāḥ /38
matpuṣpavāṭikartāraste syuḥ kailāśagāminaḥ /

api duṣkṛtakarmā'pi yukto vā sarvapātakaiḥ /40
liṅgasaṃsthāpanādeva mucyate nātra saṃśayaḥ /

helayā parihāsena saṅketenāpi mānavāḥ /41
mannāmagrahaṇe yuktā mucyante ghorakilbiṣāt /

ayaṃ tu guṇavāṁlloke guṇāḍhyo lokapūjitaḥ /42
ācāravān yogayukto vedavedāṅgapāragaḥ /
vidyāvān vinayādhāraḥ svādhyāyī devapūjakaḥ /43
viśeṣato hi madbhakto mannāmagrahaṇe ratah /
asya prāktanakaṃ janma śṛṇvantu munayo dhruvam /44

30.36 Those best men, who wear the *Rudrākṣa (Elæocarpus granitus)* beads even if wantonly, for some deception, or for beauty, will have no sin.

30.37 Those who wear the ash [on their foreheads], those who wear the beads of *Rudrākṣa* and those who install the *liṅga* will live in Kailāsa.

30.38 Those, who are engaged in worshipping my *liṅga*, and in chanting my name, and those who make flower-gardens for me will go to Kailāsa.

30.39 Those men, who worship me with the sunflower, datura flower, leaves of Bilva *(Aegle marmelos)*, or any flower and water, will go to Kailāsa.

30.40 Even if one commits a heinous crime, or is associated with all sins, he will be freed by installing a *liṅga*. There is no doubt about it.

30.41 People, even if they are engaged in pronouncing my name wantonly, jokingly, or as a password, will be freed from the most dreadful sins.

30.42-44 This one here is Guṇāḍhya, virtuous one and respected by the people, well-behaved, yogi, expert in the Vedas and *Vedāṅgas*, learned, polite, studious, worshipper of gods, and my special devotee engaged in chanting my name. O munis, listen to the story of his previous life.

ayaṃ kila purā bhṛṅgī nanditulyo mahābalaḥ /
maddvārapālako nityaṃ mama rūpadharaḥ sadā /45

ekasmin divase devyā mayā ca rahasi sthitam /
kurvato hi kathāstatra nānārasasamanvitāḥ /46
tatrānena samāsthāya bhṛṅgarūpaṃ hi durdhiyā /
āgatya hi śrutāḥ sarvā kathā manmukhanirgatāḥ /47
kathāstāḥ kathayāmāsa svapatnyai rasasaṃyutāḥ /
etajjñātvā mayā śaptaḥ kailāsāt patito hyayam /48

sa tasya caritaṃ sarvaṃ jñātvā'ntaryāminā tadā /
śapto'sau devadevena tato mānuṣatāmiyāt /49

labdhvā viprakule janma guṇāḍhyo guṇināṃ varaḥ /
navalakṣamitā gāthāḥ kṛtvā rasasamanvitāḥ /50
nepāle parame kṣetre devānāmapi durlabhe /
liṅgaṃ saṃsthāpayāmāsa śivasyānugraho'bhavat /51

vimānaṃ preṣitaṃ divyaṃ devadevena śambhunā /
ehi vipra guṇāḍhya tvaṃ vimāne'dhiṣṭhito bhava /52
sahaiva yāma kailāsaṃ śambhumadya prapaśyasi /

30.45 A long time ago, he was Bhṛṅgī, definitely as strong as Nandi. He was always my gate keeper, and always assuming my own bodily form.

30.46-48 One day Devī (Pārvatī) and I were in a private meeting, telling stories of various taste. He came there in the form of a Bhṛṅga (big black bee) with evil mind and listened to all the stories coming out of my mouth. And he told all those stories (of good taste) to his wife. Knowing this, I cursed him, and he fell from Kailāsa.

30.49 Thus, his (mis)conduct was known to the omnipresent Lord, and he was cursed. Then he went into the form of a human being.

30.50-51 Receiving his birth in the family of the Brahmans, Guṇāḍhya, the best among the virtuous ones, composed 900,000 religious verses of [good] taste, and installed a *linga* in the holy land of Nepal, which is rarely available even to gods. So Lord Śiva was compassionate (to him).

30.52 So, this aircraft was sent by Lord Śambhu (Śiva). O Brahman, Guṇāḍhya, let us go. Please be seated in the aircraft. We will go back to Kailāsa together. You will see Śiva today.

mārkaṇḍeya uvāca
evaṃ gaṇavacaḥ śrutvā guṇāḍhyo guṇisattamaḥ /53
vadanaṃ samudaikṣeta munīnāmugratejasām /

tato guṇāḍhyamālokya munīnāṃ mukhavīkṣakam /54
prāha caṇḍatapā vākyam munīnām tatra śṛṇvatām /

caṇḍatapā uvāca
ādāveva hi saṃproktaṃ hārītena tapasvinā /55
sevako devadevasya na tvaṃ prākṛtamānuṣaḥ /

nepāle parame kṣetre liṅgaṃ saṃsthāpitaṃ tvayā /56
śāpāntastena te jātastuṣṭo'bhūt pārvatīpatiḥ /

vimānavaramāruhya yāhi paśya maheśvaram /
āśīrvādairdvijādīnāṃ śighraṃ paśya maheśvaram / 57

mārkaṇḍeya uvāca
iti śrutvā munervākyam guṇāḍhyo dvijasattamān /58
āmantryādhirurohāśu vimānamatisundaram /

Mārkaṇḍeya said:
30.53 Hearing those words of the troops, Guṇāḍhya, the best of the virtuous ones, looked at the face of the munis, themselves having great light [in their faces].

30.54 Then, looking at Guṇāḍhya, who was looking at the faces of the munis, Caṇḍatapā (one of those munis) spoke to the munis [who were] listening [to him].

Caṇḍatapā said:
30.55 Hārīta, the sage, had already said in the very beginning that you [were] the servant of Lord Śiva, not a common man.

30.56 You installed a *liṅga* in the most holy land of Nepal. So that terminated your curse. Lord Śiva was pleased [with you].

30.57 Please go into the best aircraft, and go and see Lord Śiva. With the benedictions of the Brahmans, go soon and see Lord Śiva.

Mārkaṇḍeya said:
30.58 Hearing those words of the muni (Caṇḍatapā), Guṇāḍya bade farewell to all the good Brahmans and entered into the most beautiful aircraft.

jayadhvanistato jāto munīnāṃ vadanodgataḥ /59
papāta khāt puṣpavṛṣṭirvidyādharakaracyutā /

devadundubhayo nedurnanṛtuścāpsaroganāḥ /60
vavau vāyuḥ sukhasparśo gandharvā lalitam jaguḥ /

vimānasparśamātreṇa guṇāḍhyo guṇināṃ varaḥ /61
tryakṣarūpadharo bhūtvā kailāsaṃ prayayau tadā /

evaṃ te kathitaṃ vipra bhṛṅgīśvarasamudbhavam /62
bhṛṅgīśvarasamaṃ liṅgaṃ na bhūtam na bhaviṣyati /

bhṛṅgīśvaraṃ ye paśyanti nepāle kṣetrasattame /63
teṣāṃ manorathāvāptirbhaviṣyati na saṃśayaḥ /

bhṛṅgīśvaraṃ ye paśyanti bhaktiyuktena cetasā /64
teṣāṃ dāsyati kailāsaṃ bhagavān pārvatīpatiḥ /

aṣṭamyāṃ ca caturdaśyāṃ saṅkrāntidivase tathā /65
bhṛṅgīśvaraṃ ye drakṣanti te yāsyanti parāṃ gatim /

30.59 Then there was a sound of "Jaya" (Victory) coming out of the mouths of the munis. A shower of flowers released from the hands of Vidyādharas (a class of demigods) also fell from the sky.

30.60 The gods' drums resounded. The Apsasras danced. The wind blew gently, and the Gandharvas sang beautifully.

30.61 Just by the touch of the aircraft, the most virtuous Guṇāḍhya assumed the form of Śiva, and then he went to Kailāsa.

30.62 So, I have told you, O Brahman, the [story of the] origin of Bhṛṅgīśvara. Never was there, nor will there be a *linga* like Bhṛṅgīśvara.

30.63 Those who pay visit to Bhṛṅgīśvara in the most holy land of Nepal will have their wishes fulfilled. There is no doubt [about that].

30.64 To those who pay visit to Bhṛṅgīśvara with a devoted mind, Lord Śiva will grant [the inhabitance of] Kailāsa.

30.65 Those who pay visit to Bhṛṅgīśvara on the eighth or fourteenth days [of the lunar calendar] and the first day of the month [in solar calendar] will achieve the ultimate position (freedom from the cycle of birth and death).

ṣaṇmāsaṃ pratyahaṃ dṛṣṭvā devaṃ bhṛṅgīśvaraṃ mudā /66
vidyāvān jāyate vipraḥ kavināmagraṇīrbhavet /

vandhyā'pi niyamaṃ dṛṣṭvā śīghraṃ garbhamavāpnuyāt /67
bhṛṅgīśvarasya sevāto daridro dhanamāpnuyāt /

adyāpi bhṛṅgarūpeṇa bhṛṅgī parvaṇi parvaṇi /68
samāyāti mune draṣṭuṃ liṅgaṃ bhṛṅgīśvarābhidham /

śrutvādhyāyamimaṃ puṇyaṃ bhṛṅgīśvarasamudbhavam /69
yaḥ śṛṇoti naraḥ śreṣṭha śrīśambhorvijayaṃ śuciḥ /

śraddadhānaḥ sadā bhaktyā sarvainobhiḥ pramucyate /70
manaḥśuddhivihīnatvāt samastaṃ karma niṣphalam /

brāhmaṇaṃ pūjayitvā ca bhūṣaṇācchādanādibhiḥ /71
labhate tattadevāśu prasādācchaṅkarasya ca /
dvijo vidyāmavāpnoti varṣādarvāṅ na sāṃśayaḥ /72

asya śravaṇamātreṇa kṣatriyo vijayī bhavet /
mahatīṃ śriyamāpnoti narendreṇa sudurlabhām /73

30.66 Paying visit to Lord Bhṛṅgīśvara daily for six months, a Brahman becomes learned, and will also be a leading poet.

30.67 Even a barren woman, paying visit regularly, will be pregnant. A poor man will obtain wealth by his devotion to Bhṛṅgīśvara.

30.68 O muni, even today, Bhṛṅgī comes in the form of a big black bee to pay visit to the *liṅga* called Bhṛṅgīśvara on every auspicious occasion.

30.69-70 After listening to this holy chapter [dealing with] the origin of Bhṛṅgīśvara, if a good man, being clean and pure, always listens to the 'Victory of Lord Śiva' with devotion and faith, he will be free from all the sins. [However], if there is no purity of mind, all the activities are fruitless.

30.71-72 Worshipping a Brahman with ornaments and clothes, one will receive the same by the grace of Lord Śaṅkara (Śiva). A Brahman [doing so] will achieve enlightenment within a year. There is no doubt [about it].

30.73 By just listening to it, a Kṣatriya will be victorious. He will also obtain a great wealth hardly obtained even by a king.

śrutvā'dhyāyamimaṃ puṇyaṃ mahāpātakanāśanaṃ /
vaiśyo dhanasamṛddhaḥ syāt mahādharmamvapnuyāt /74

sūta uvāca
iti nepāla-māhātmyaṃ mārkaṇḍeyastapodhanaḥ /75
kathayitvā dvijātibhyaḥ sāyaṃsandhyāmupāsitum /
yayau śiṣyagaṇaiḥ sārdhaṃ vibhāvasurivāparaḥ /76
anye'pi munayaḥ sarve yayuḥ sandhyāmupāsitum /

idaṃ nepāla-māhātmyaṃ guhyamatyantadurlabham /77
gopanīyaṃ prayatnena dhārmikāya prakāśayet /

iti śrīskandapurāṇe himavatkhaṇḍe nepāla-māhātmye
triṃśo'dhyāyaḥ //30//

30.74 Listening to this holy chapter, that destroys great sins, a Vaiśya will be prosperous, and obtain great *dharma* (religious merit).

Sūta said:
30.75-76 Thus, relating the story of the *Nepāla-māhātmya* to the Brahmans, Mārkaṇḍeya, rich in penance, accompanied by his disciples, went, like a second Sun, to perform the evening prayers. All other munis also went to perform the evening prayers.

30.77 This *Nepāla-māhātmya* is a secret, and extremely rare. It should be protected with great efforts, but should be divulged to the pious one(s).

Thus ends the thirtieth chapter in
the *Nepāla-māhātmya*
in *Himavatkhaṇḍa* of the *Skandapurāṇa*.

Glossary

Agastya A Vedic seer who is traditionally credited with the authorship of *Ṛgveda.* He was born from an urn or a jar *(kumbha)*. So he was called *Kumbhayoni, Kumbhodbhava, Kumbhasambhava, Ghaṭodbhava* etc.

Agni 'Fire', 'The Fire-god'. Fire and its relation to the sacrifice was the dominating feature of Hinduism in Vedic times. Although basically one, Agni has a number of aspects. According to the *Śatapatha-brāhmaṇa* (2.1.1 etc.) the three-fold nature of Agni is defined as the three sacrificial fires, the *gārhapatya*, the *āhavanīya* and the *dakṣṇa* agni.

Agnihotra Literally 'fire-offering'. It is an important Vedic rite consisting of a daily oblation to the domestic *(gārhapatya)*, and sacrificial *(āhavanīya)* fires performed by householders. There are, however, very few Brahmans in Nepal today who perform the Agnihotra.

Āhavanīyāgni The eastern fire, one of the three sacrificial fires. It is first to be lit to receive the offering. See also **Agni** and **Agnihotra.**

Ananta-liṅga A Śivaliṅga so-called because it was installed by *ananta* (many) munis (sages) according to the *Nepāla-māhātmya* (7.20-28). Ananta-liṅga is located on a hill about four miles south of Bhaktapur. Ananta-liṅga is one of the shrines one has to visit in course of the *Pradakṣinā* (circumambulation) described in the *Nepāla-māhātmya* (Ch. 29). For further information see Banerjea (1956:191), Regmi (1966: 617-619), Kirkpatrick (1811: 192)

Ananta-śayana Viṣṇu Popularly known as Buḍhā Nīlakaṇṭha, located in the northern rim of the Kathmandu valley at the foot of the Śivapurī mountain. Ananta-śayana Viṣṇu means 'Viṣṇu lying on the bed of Ananta Nāga (snake). Another name of Ananta-śayana is **Jala-śayana Viṣṇu** 'Viṣṇu laying in water.' Ananta-śayana Viṣṇu was installed by the Licchavi period rulers Bhimārjunadeva + Viṣṇugupta, whose inscription of 640 A.D. (dated Mānadeva saṃvat 64) refers to the assistance rendered by the people of Dakṣiṇakolī grāma in bringing the boulder to make the image of Viṣṇu (viṣṇorjalaśaynarūpaniṣpādanayogyabṛhacchilākarṣaṇavyāpārapari tuṣṭair asmābhirdakṣiṇakolīgrāmasya...).

This inscription indicates not only the date of Ananta-śayana Viṣṇu, but also the approximate date of the *Nepāla-māhātmya*. The *Nepāla-māhātmya* (11:25) mentions the installation of Ananta-śayana by King Sūryaketu, who is not a historical king. The description of the installation of the deity by a non-historical king, whose daughter was married to Lord Kṛṣṇa's son Pradyumna, indicates a deliberate attempt on the part of the author of the *Nepāla-māhātmya* to mix history and legend, and give a *paurāṇik* (legendary) flavor and prestige to the deity. Ananta-śayana Viṣṇu must be visited in course of the *pradakṣiṇā* (*Nepāla-māhātmya* 29:60).

Apsaras The celestial maidens (Mistresses of the Gandharvas) with great seductive power. They were used by the gods to disturb the practice of penance by the munis whose penance was perceived as a threat to gods.

Artha See **Caturvarga.**

Āśāpūreśvara-liṅga Mentioned in the *Nepāla-māhātmya* (5.19-21), this *liṅga* is located at the confluence of Nīramatī and Roṣamatī near the Indreśvara temple in Panauti. See also Indreśvara.

Āśrama 1. Hermitage 2. One of the four divisions of Hindu life: *Brahmacarya āśrama* (1-25 years of education), *Gṛhastha āśrama* (25-50 years of married, family life), *Vānaprastha āśrama* (50-75 years of retirement), and *Sanyāsa āśrama* (75-100 years of renouncement of the worldly ties).

Asura Although this word also meant 'Lord', it is used only in the sense of demon in post-Vedic, classical Sanskrit literature. It is frequently used as a synonym for Dānava, Daitya, etc.

Aśvamedha A horse-sacrifice. A horse is killed and offered to gods after the sacrificer king conquers the world or at least the countries with which he is familiar.

Bāṇāsura The thousand-armed oldest son of Bali. Bāṇāsura was a devotee of Śiva. His story is found in *Viṣṇupurāṇa* (1.21).

Bhairava Literally 'frightful', 'terrible'. Bhairava is a name of one of the eight *ugra* or *ghora* forms of Rudra, worshipped a great deal by people in Nepal, particularly in Kathmandu, where there are numerous Bhairava images. The *Nepāla-māhātmya* (16.4 and 29.12), however, mentions only

two Bhairavas. One is the Bhairava in the Paśupati temple premises (mentioned in 16.4 and 29.12). The other one, mentioned in 29.40, is apparently Ṭīkābhairava located near the Manaḥśilā-tīrtha (Sarasvatī Kunda?) in Lele (spelled Laylay by Landon). Bhairavas are to be visited in course of the *pradakṣiṇā* (circumambulation).

Bhārabhūteśvara This deity is to be visited in the course of the *pradakṣiṇā* (circumambulation). "A wise man, entering through the hole shaped like *yoni* (vagina), and bowing down to Bharabhūteśvara will not enter into the womb again (thus being free from the cycle of birth and death)" (*Nepāla-māhātmya* 29:38). This deity has been identified as Viśaṅkhu Nārāyaṇa by Slusser (1982:257). On the basis of the descriptions in the *Nepāla-māhātmya* and local belief one tends to agree with Slusser. The *Nepāla-māhātmya*, however, leaves it unclear what deity is Bhārabhūteśvara: Viṣṇu, Gaṇeśa, or a Śiva?. Slusser suspects that "what became the shrine of Viśāṅkhu Nārāyaṇa was once sacred to a godling named Gaṇeśa Bhārabhūteśvara." The deity Bhārabhūteśvara and Gaṇeśa, however, do not seem to be one and the same, but two deities: "May he climb the mountain called Bhujaṅga-śaila (Snake mountain), and at the beautiful entrance of the cave, may he worship Gaṇeśa located at the border of the holy land [of Nepal]" *Nepāla-māhātmya* (29.37). Thus Gaṇeśa seems to be the deity at the entrance of the cave shaped like *yoni* (vagina), inside of which the main deity (Viṣṇu) is situated.

Bhṛṅgīśvara-liṅga Also referred to as Bhṛṅgāreśvara, this Śivaliṅga was installed, according to the *Nepāla-māhātmya* (27.30), by Bhṛṅgī, an attendant of Lord Śiva, born as a Brahman named Guṇāḍhya. It is located in Sunāguṭhi south of Patan. See also Lacote (1908) and Slusser (1982).

Bhujaṅga-śaila See **Bhārabhūteśvara.**

Brahmacaryāśrama See **Āśrama.**

Brahman All-pervasive self-existent power.

Brāhmaṇa (spelled usually as Brahman). A member of the first of the four classes or castes in the Hindu social order. Only a male Brahman is allowed to be a priest.

Brahmarṣi A Brahman sage.

Bṛhaspati Lord of prayer. A Vedic god, or celestial priest *(purohita)* of gods. His other name is Guru (lit. 'teacher').

Buddhasthāna In the *Nepāla-māhātmya* (29. 55-57) the Svayambhūnātha shrine is referred to as "Buddhasthāna", a shrine to be visited in course of the *pradakṣiṇā,* which is a Śaiva ritual. Inclusion of a Buddhist shrine in the Śaiva ritual is an evidence of peaceful co-existence of religions in Nepal since ancient times.

Buḍhā Nīlakaṇṭha See **Ananta-śayana Viṣṇu.**

Cāgu Nārāyaṇa See **Nārāyayaṇa.**

Campā nadī The river "Campā nadī" is referred to in the *Nepāla-māhātmya* (11.95) together with Tilamādhava. However, it cannot be supported by the physical facts as there is no river close to Tilamādhava temple located in the city of Bhaktapur. The closest river there is called Hanumante khola after two small rivers, Vīra and Bhadrā (*Nepāla-māhātmya* 11.92), coming from the eastern side of Bhaktapur, mingle at a point near Hanumān *ghāṭ*. So, it seems that Campā nadī is rather different. It is probably the river Khukhumati khola flowing by the eastern side of Chāpāgaon. "Cāpā" in modern Nepali is derived from Sanskrit *Campaka* 'magnolia tree'.

Candanā-giri Candrāgiri mountain on the southwestern side of the Kathmandu valley.

Caṇḍeśvara A Śivaliṅga in Banepa. According to the story in the *Nepāla-māhātmya* (2.23-5.22), the *liṅga* is said to have emerged from the dead body of Caṇḍa, or Caṇḍāsura, a Dānava (demon) who fought with Devī. At the end of the battle, the Dānava knew that he was to be killed by Devī, so he requested her to stay in the Raktacandana forest (outside the Śleṣmāntaka forest) by the name of Caṇḍeśvari. According to the *Nepāla-māhātmya* (4.57-58) "even today there is a red sandalwood tree; when it is struck, a sound similar to that of a man can be heard."

Caṇḍeśvarī See **Caṇḍeśvara.**

Candradīpti nadī A river flowing from the Candrāgiri mountain (*Nepāla-māhātmya* 11.80), probably the one near the temple of Macche Nārān or Macche Nārāyan (Skt. Matsya-nārāyaṇa) in Macchhegaon. See also **Viṣṇu-tīrtha.**

Candramā The Moon and its personification as a deity. Same as Soma.

Cāraṇa A class of demigods who read the scriptures and wandered from place to place singing and dancing.

Caṭaka-tīrtha The shrine of *Caṭaka* (sparrow). The story of *Caṭaka-tīrtha* is told in the *Nepāla-māhātmya* (26.7-17). Its location seems to be near Somaliṅga which is not yet accurately identified. According to the story told in the *Nepāla-māhātmya* (26.6-34), Somaliṅga is located somewhere between Anantaliṅga (Anantaliṅgeśvara) and Kumbheśvara.

Caturvaktreśvara Apparently a caturmukhaliṅga of Śiva not yet identified. According to the *Nepāla-māhātmya* (29.49), it is to be visited after Pāṇḍukeśvara in Pālung and before Indreśvara on Dahachok hill. Although there is *a caturmukhaliṅga* (a linga with four faces) at Sarasavatī Kuṇḍa near Lele on one's way of *pradakṣiṇā*, the reference to Caturvaktreśvara between Pāṇḍukeśvara and Indreśvara precludes the possibility that it could be the same as the one as at Lele.

Caturvarga A group of four things. The word caturvarga is used to refer to the four goals of Hindu life—1. *Dharma* (observance of religious duties), 2. *Artha* (Earning of wealth by right means), 3. *Kāma* (sexual act as a duty of procreation) and 4. *Mokṣa* (salvation or freedom from the cycle of birth and death by gaining perfect knowledge).

Changu Narayana See **Nārāyaṇa.**

Daitya Giant or Titan (lit. 'descendants of Diti'). The synonyms of Daitya in Sanskrit are Dānava, Asura, Danuja, etc.

Dakṣiṇāgni The 'Southern fire', also called "Anvāhārya pacana". Dakṣiṇāgni is one of the three fires *(tretā)*, in which the offerings are made. Dakṣiṇāgni receives the monthly offerings to the *pitṛs* (the deceased ancestors who dwell in the south), and it is also the fire in which the dead are cremated; hence it is called the flesh-eating fire (*Ṛgveda* 10.16.9)

Dānava See **Daitya.**
Danuja See **Daitya.**

Devarṣi A *ṛṣi* (sage) of the divine class, among whom are Nārada, Parvata, Nara and Nārāyaṇa, the Bālakhilyas, etc.

Dava vāpī Mentioned in the *Nepāla-māhātmya* (14.62) together with Yoga kuṇḍa, Dava vāpī is in the Paśupati temple area where a festival of ablution in 64 kuṇḍas (ponds) is performed by devotees in Vaiśākha (April-May).

Dhaneśvara-liṅga This *liṅga* is in the south of Banepa on the northern slope of Dhaneśvar ḍāḍā (mountain). *Nepāla-māhātmya* (5.5-7).

Dhārā-tīrtha This holy place with water is near Ḍoleśvara *liṅga* in the south of Bhaktapur on the northern slope of the Kharkabāri ḍāḍā. According to the *Nepāla-māhātmya* (29.27-29), a man performing *pradakṣiṇā* should stop and spend a night at Dhārā-tīrtha, dancing, singing and listening to the *Purāṇas*. Then he should bathe in the pond there and obtain permission from Ḍoleśvara to proceed with the circumambulation.

Dharma Moral and religious duties, law, customs, etc. Dharma is not just religion. The Sanskrit word *dharma* etymologically originates from the root *dhṛ* 'to hold'. So *dharma* is what forms a foundation and upholds, or constitutes, law and custom. Thus *Dharma* means a movement, change, and dynamic qualities, the chief characteristics of natural law.

Dolādri The Dolā mountain where the temple of Garuḍa-Nārāyaṇa or Cāgu Nārāyaṇa is located. Literally, *Dolā* means a palanquin, a swing or a hammock, and *adri* means 'mountain'.

Dolā-giri same as **Dolādri.**

Ḍoleśvara-liṅga A Śivaliṅga shrine south of Bhaktapur, southeast of Sūryavināyaka. The story of Ḍoleśvara is found in the *Nepāla-māhātmya* (5.25-77). Ḍoleśvara is a shrine one should visit, and stop for a night (29.28) in course of the *pradakṣiṇā*. One should also worship Ḍoleśvara on the eighth or fourteenth days of the lunar calendar or in the month of Kārtika (October-November). *Nepāla-māhātmya* (5.75).

Dvāpara yuga One of the four yugas (ages). See **yuga.**

Dvārakā Literally 'many-gated'. The name of the capital of Kṛṣṇa's kingdom in Gujarat. Its other names are Dvarikā, Dvārāvatī, etc. Kṛṣṇa built the city on a cliff overlooking the sea as a defense against the Yavana king Kāla Yavana. After Kṛṣṇā's ascent to heaven, it was said to have been swept away by the ocean.

Gaṇapa-liṅga The story of Gaṇapa-liṅga is told in the *Nepāla-māhātmya* (6.69-79). Gaṇapa-liṅga is located at Maṅgala-tīrtha on the bank of the Hanumante khola on the southwestern outskirts of Bhaktapur. See Slusser 1982: Vol. II, Map 9 for Maṅgala-tīrtha.

Gaṇeśa The elephant-headed god of wisdom and protection. Son of Śiva. There are many Gaṇeśa temples and shrines in Kathmandu and all over Nepal.

Gārhapatyāgni The name of the domestic fire, one of the three fires. The other two are **Āhavanīyāgni** and **Dakṣiṇāgni**.

Garuḍa Eagle. Garuḍa is also the mount of Lord Viṣṇu.

Garuḍa-Nārāyaṇa See **Nārāyaṇa.**

Gāthā A collection of religious verses, but not a part of the Vedas.

Gauḍa The whole of Bengal and some more land in the west of Bengal in medieval India.

Gaurīśikhara The little mountain beside Gaurī *ghāṭ* north of Paśupati temple. The mountain is mentioned in the *Nepāla-māhātmya* (14.59).

Gayā A holy city in northern India situated between Ramśilā hill on the north and the Brahmāyaṇī hill on the south, on the bank of the river Phalgu.

Ghāṭ Stone steps down to river for religious purposes or for washing clothes.

Gokarṇeśvara-liṅga A Śivaliṅga inside the temple in Gokarṇa on the bank of the river Vāgmatī. The story of Gokarṇeśvara is told in the *Nepāla-māhātmya* (1.43-49). One interesting point about Gokarṇa is that it is said that if one commits suicide by jumping off the cliff there, he will have all his wishes fulfilled (*Nepāla-māhātmya* 1.46 and 14.56). Although no such act is ever heard of or recorded in Nepalese history, it is interesting as it has been mentioned twice in the *Nepāla-māhātmya*. See also the note on the verse in the *Nepāla-māhātmya* (1.46). People who drop *piṇḍas* (rice balls) in water for their manes on *amāvāsyā* (the fifteenth day of the dark half of the lunar month) in the months of Bhādra (August-September), will have their deceased ancestors delivered from the cycle of rebirth and death (*Nepāla-māhātmya* 1.45). See also Dey (1927) and Regmi (1966, Vol. II).

Gokhurakeśvara-liṅga Gokhurakeśvara-liṅga is near Dhaneśvara-liṅga on one's way toward Panauti from Banepa.

Gokhuraka-tīrtha See **Gokhurakeśvara-liṅga.**

Gopāleśvara-liṅga Mentioned in the *Nepāla-māhātmya* (29.43-47), *Gopāleśvara-liṅga* or Mahādeva is located at Pharping near the Śikhara-Nārāyaṇa temple. Gopāleśvara must be visited in course of the *pradakṣiṇā.* See also **Śikhara-Nārāyaṇa.**

Gṛhasthāśrama The second of four stages in the life of a Hindu, *gṛhasthāśrama* is the stage of married householder, including procreation and performance of prescribed daily sacrifice. See also **Āśrama.**

Guhyeśvarī One of the holiest shrines of Nepal where Satī's *guhya* (pudendum) had fallen (*Devī-Bhāgavata* 7.38). The shrine is located on the northern slope of the hill called Mṛgasthalī.

Hanumadīśvara-liṅga This shrine mentioned in the *Nepāla-māhātmya* (3.15-20) is located at the confluence (called *Vīrabhadrā-saṅgama* in the *Nepāla-māhātmya,* 11.92) of two rivers at the southern outskirts of Bhaktapur. One river comes from the Vāgīśvara shrine on the north-western slope of the Mahadeopokhari ḍāḍā where Nagarkot is also located. The another river comes from the side of Sāngā. After the two rivers mingle at Hanumān ghāṭ, the river is called Hanumante khola until it mingles with Manoharā (Skt. Maṇimatī).

Hanumān The chief of the Vānaras or monkeys. Hanumān literally means 'one with a (big) chin'. Hanumān was the messenger-servant of Rāmacandra, hero of the famous ancient Indian epic, the *Rāmāyaṇa*, authored originally in Sanskrit by Vālmīki.

Hanumat-tirtha See **Hanumadīśvara-liṅga.**

Harasiddhi This shrine is popularly called Harisiddhi. It is located between Patan and Thaiba on one's way to Godāvarī.

Harihara Harihara is a conjoined form of Viṣṇu and Śiva. According to the *Nepāla-māhātmya* (29.40-42) Harihara at the great *Manaḥśilā-tīrtha* should be visited in the course of the circumambulation. A number of conjoined images of Harihara are also observed elsewhere in the Kathmandu valley, e. g., Deopatan, Saugal Tole, Patan etc.

Indra In the Vedas Indra is described as the god of the firmament. In the Purāṇas, he is described as the king of heaven.

Indreśvara-liṅga A Śivaliṅga installed by Indra. One of them is located at the confluence of Nīramatī and Roṣamatī in Panauti (*Nepāla-māhātmya* 5.14-18). Another (mentioned in the *Nepāla-māhātmya*, 29.25-26) is located at the top of the Dahachok hill (1892 m.) on the western side of the Kathmandu valley.

Jala-śayana Viṣṇu See **Ananata-śayana Viṣṇu.**

Jalavināyaka Gaṇeśa at the foot of the Kūrma-giri (Chobhar hill) on the western bank of the river Vāgmatī after it exits Chobhār gorge (*Nepāla-māhātmya*, 11.144).

Japa Soft and repeated chanting of a *mantra* (words with divine power) or a god's name.

Jayavāgīśvarī Temple of Devī in Deopatan west of Paśupati, on one's way to Bodhanāth from Gauśālā.

Kali yuga The 'iron age'. See also **yuga.**

Kāma See **Caturvarga.**

Karkoṭaka A legendary Nāga (Snake-god) living in the Karkoṭaka lake.

Karkoṭaka rhadas The Karkoṭaka lake on the north of Sarvauṣadhi mountain (Neupane ḍāḍā?) in the south of the Kathmandu valley. The Karkoṭaka lake is popularly called Ṭaudaha today. It is about a mile from Chobhar.

Kāruṇikeśvara-liṅga A Śivaliṅga located at the confluence of the Vāgmatī and Maṇimatī (Manohara) mentioned in the *Nepāla-māhātmya* (1.64; 29.15).

Kauśikī nadī The river Kośī in eastern Nepal. This river is referred to as the eastern border of the sacred land of Nepal in the *Nepāla-māhātmya* (15.3).

Kīleśvara-liṅga According to the *Nepāla-māhātmya* (10.71-82), Kīleśvara was installed by Kṛṣṇa on the Dolā mountain, where Cāgu Nārāyaṇa temple is located. Kīleśvara must be visited in the course of the *pradakṣiṇā* (circumambulation) after Cāgu Nārāyaṇa.

Koṣodaka-tīrtha Mentioned in the *Nepāla-māhātmya* (14.53-55), *Koṣodaka-tīrtha* is located near Guhyeśvarī.

Koṭihoma A sacrifice in which the sacrificial object is offered *Koṭi* (ten million) times to the fire.

Kṛṣṇa Viṣṇu in his eighth incarnation as a son of Vasudeva and Devakī. Kṛṣṇa is the most celebrated hero of Indian mythology and most popular of all the deities.

Kṛta yuga Satya yuga (the 'golden age' or the 'age of truth'). *Kṛta yuga* is the first of the four ages which constitute the existence of the world.

Kṣatriya A member of the ruling or warrior class of Hindu society.

Kumāra kuṇḍa Mentioned in the *Nepāla-māhātmya* (14.65), Kumāra kuṇḍa is one of the 64 little ponds in the vicinity of Paśupati and Guhyeśvarī.

Kumbheśvara-liṅga Located in the northern part of Patan city. The story of Kumbheśvara liṅga is told in the *Nepāla-māhātmya* (15.26-48).

Kūrma parvata The hill of Chobhār in the shape of a *Kūrma* or *Kacchapa* (turtle) is referred to as "Kūrma parvata" in the *Nepāla-māhātmya* (11.109-115). The turtle-giant as a Dānava was blocking the passage of the Vāgmatī river. By cutting him asunder with his Sudarśana disc, Kṛṣṇa (Viṣṇu) let the river flow out, and drained the Kathmandu valley.

Kurukṣetra The battlefield of the *Mahābhārata*, war of ancient India named after the Kurus (or Kauravas), who were one of the two fighting parties the other party being the Pāṇḍavas. Kurukṣetra symbolizes the struggle to maintain righteousness against the forces of evil.

Lakṣmī Personified wealth and good fortune, the embodiment of loveliness, grace and charm. According to the legends, she emerged from the ocean when the waters were churned by the gods and the demons seeking *amṛta* (a beverage of immortality).

Līlāvatī nadī The river Nīramatī in Panauti where it mingles with Roṣamatī.

Lokapāla or **Dikpāla** Guardians of the regions and of the four cardinal and four intermediate points of the compass. They are eight: (1) Kubera, (2) Varuṇa, (3) Indra, (4) Yama, (5) Vāyu, (6) Soma, (7) Sūrya and (8) Agni.

Manaḥśila-tīrtha Possibly Sarasvatī Kuṇḍa near Lele, where Ṭīkābhairava is located. See also **Harihara.**

Maṅgaleśvara-liṅga Mentioned in the *Nepāla-māhātmya* (6.69-81), this *Śivaliṅga* is located at *Maṅgala tīrtha* on the bank of Hanumante khola near the southern outskirts of Bhaktapur.

Maṅgala tīrtha See **Maṅgaleśvara-liṅga.**

Maṇidhātu-giri Maṇicūd ḍāḍā (mountain) where Buddha is said to have practiced *tapasyā* (penance) according to the *Nepāla-māhātmya* (1.57-64). The river Maṇimatī (Manoharā) came out of the sweat of Buddha in penance. The Vajrayoginī temple is located on the southern slope facing the eastern side of the Maṇidhātu mountain, located on the northeast side of the Kathmandu valley.

Maṇimatī The river Manoharā which mingles with the Vāgmatī at Śaṅkhamūl, on the northern side of Patan.

Mantra A formula or prayer comprising words and sounds which possess divine power.

Mathurā An ancient city situated on the Yamunā river and the birthplace of Kṛṣṇa. It is one of the seven holiest cities of northern India.

Mātā tīrtha See **Mātṛ-tīrtha.**

Mātṛ-tīrtha Popularly known as Mātā tīrtha, this shrine is located at the southwestern rim of the Kathmandu valley at the foot of the Candrāgiri mountain. Devotees and pilgrims take an ablution at Mātṛ-tīrtha, which is also one of the shrines to be visited in course of the *pradakṣiṇā* , according to the *Nepāla-māhātmya* (29.41).

Māyā 'Illusion', personified as a goddess. The word *māyā* is often used in the Indian philosophical texts as a reference to 'the principle which accounts for the apparent conditioning of the unconditioned Absolute' (Radhakrishnan, S. (ed.), *History of Philosophy: Eastern and Western*, Vol. I, p. 66).

Mīnacakra rhadas This pond mentioned in the *Nepāla-māhātmya* (11.117-118) is near Macchegaon, where the Macche Nārāyan (Viṣṇu) temple is located. This is either the spring-fed tank at Mātā tīrtha itself, or another one in the vicinity.

Mithilā Mithilā was the capital of Videha. One of the most famous kings of Videha was Janaka, father of Sītā who was the queen of Rāma, hero of the famous ancient Indian epic the *Rāmāyaṇa*.

Mokṣa Salvation. See also **Caturvarga.**

Mṛgaśṛṅga parvata Mentioned in the *Nepāla-māhātmya* (11.80). If not the same as Mṛgendraśikhara (Shivapuri), or the hill of Mṛgasthalī, its identity it not yet known.

Mṛgasthalī The forest-covered hill between Paśupati and Guhyeśvarī temples.

Mṛgendraśikhara The Śivapurī mountain in the northern rim of the Kathmandu valley, where the river Vāgmatī originates (*Nepāla-māhātmya*, 7.55-59).

Mṛgodaka-tīrtha Mentioned in the *Nepāla-māhātmya* (14.50-51), *Mṛgodaka-tīrtha* lies in the vicinity of Paśupati.

Muni An inspired person, sage, seer, ascetic. The word muni etymologically originates from the root *man*, 'to think, meditate'. One who meditates upon the truth of life or the Vedas is called a *muni*.

Nāgas Snake-gods. The famous Nāgas were: Ananta, Vāsuki, Padma, Mahāpadma, Takṣaka, Kulīra, Karkaṭa (Karkoṭaka?), and Śaṅkha.

Naimiṣa or Naimiṣāraṇya A holy place 45 miles on the northwest of Lucknow and 25 miles from Sitapur. It was an abode of 60 thousand ṛṣis. Many of the *Purāṇas* were probably written in Naimiṣa, situated on the left bank of Gomati river in Uttar Pradesh, India.

Nārāyaṇa (and Garuḍa) Cāgu Nārāyaṇa (story: *Nepāla-māhātmya* Ch. 2) is one of the oldest and greatest temples in Nepal and perhaps in the entire Himalayan region. This shrine complex is situated on a high hilltop called Dolāgiri (at 1551 m.) in the northeast of the Kathmandu valley. The temple also has a stone pillar with the oldest inscription in Nepal's history from the Licchavi period dated as Śaka year 386, (464 A.D.) of the Licchavi king, Mānadeva I. This long inscription in Sanskrit verse in the Licchavi (Gupta) script is also one of the most complete ones. See Dolādri.

Nārāyaṇa (Icaṅgu Nārāyaṇa) Icaṅgu Nārāyaṇa is mentioned only as "Nārāyaṇa" in the *Nepāla-māhātmya* (29.51) in the context of *pradakṣiṇā*.

It can be identified only on the basis of its reference between Indreśvara, situated on the top of the Dahachok hill, and Svayambhūnāth. This temple was originally built by Haridatta Varman, the first known Licchavi king, who ruled ca. 325 A.D., some generations before Mānadeva I. Haridatta Varman is also credited with building the temples of Cāgu Nārāyaṇa on Dolā mountain and Śikhara Nārāyaṇa in Pharping.

Pancaliṅga-tīrtha Pachali is the modern name of this *tīrtha* at the confluence of the rivers Vāgmatī and Viṣṇumatī, with a number of temples.

Pañcanada-tīrtha This *tīrtha* (sacred place) mentioned in the *Nepāla-māhātmya* (14.61) has been identified by Clark (1957) to be the same as Brahmabheda *tīrtha* by the side of Guhyeśvarī.

Pāṇḍu nadī The river in Ṭisṭung (Pālung) outside the Kathmandu valley, on one's way to Birgunj by the Tribhuvan highway. It is popularly known as Pālung Kholā.

Pāṇḍukeśvara Mentioned in the *Nepāla-māhātmya* (29.47-48) in the context of *pradakṣiṇā. Pāṇḍukeśvara liṅga* is in Pālung outside the Kathmandu valley. One should bathe in the Pāṇḍu Nadī (river) and pay visit to Pāṇḍukeśvara. Pālung has special importance in the religious-historical studies of Nepal due to Licchavi inscriptions there.

Paśupati or **Paśupatinātha.** The story of the origin of Paśupatinātha is told in the *Nepāla-māhātmya* (1.1-32). Paśupatinātha is probably one of the holiest shrines for all the Hindus in Nepal and India.

Paśu kuṇḍa Mentioned twice in the *Nepāla-māhātmya* (1.30; 16.4), Paśu kuṇḍa is located near Guhyeśvarī.

Pātāla The bottom one of the seven underworlds in Hindu mythology, and said to be peopled by the Nāgas (snakes). The seven worlds are: Atala, Vitala, Sutala, Rasātala, Talātala, Mahātala and Pātāla.

Pradakṣiṇā Circumambulation from left to right, so that the right side is always turned toward the person or object circumambulated. The *pradakṣiṇā* of sacred trees, animals, and shrines is performed as an act of reverence, respect, submission or sacrifice. Furthermore, it is believed to bestow merit and prosperity as a protective circle preventing harm coming to the circumambulator. It also delineates the sacred area. Temples are also reverenced in this way for they represent the visible body of the deity.

The *Nepāla-māhātmya* (Ch. 29) describes a special way of *kṣetrapradakṣiṇā*. This type of *pradakṣiṇā* or *parikramā* is said to be common where there is a major Śiva shrine — Banaras and Kathmandu.

Pradyumna Son of Kṛṣṇa and Rukmiṇī. He is the god of love born out of mind — the Cupid of Hindu mythology.

Prakāmada-tīrtha This holy place is said to be at the foot of the Candanāgiri (Chandragiri mountain). See *Nepāla-māhātmya* (11.119-121).

Pulaha One of the mind-born sons of Brahmā mentioned in *Manusmṛti* (1.35), who are referred to as Brahmarṣis (Brahman sages).

Pulastya One of the ten mind-born sons of Brahmā. Pulastya's offspring were the the Vānaras, Yakṣas, Rākṣasas and the flesh-eating beings called Piśitāśanas. Pulastya's eldest son was Viśravā.

Purāṇa A collection of tales of ancient times. The Purāṇas are eighteen divided into three groups of six. The first group is related to Brahmā having Rajoguṇa (modality of motor energy and mental activity). The second group is related to Viṣṇu having Sāttvikaguṇa (modality of luminosity and intelligence). The third group is related to Śiva having Tamoguṇa (modality of static inertia and psychic obscurity). The 18 Purāṇas are:

First group	Second group	Third group
1. Brahma	7. Viṣṇu	13. Śiva
2. Brahmāṇḍa	8. Bhāgavata	14. Liṅga
3. Brahmavaivarta	9. Nārada	15. Skanda
4. Mārkaṇḍeya	10. Garuḍa	16. Agni
5. Bhaviṣya	11. Padma	17. Matsya and
6. Vāmana	12. Varāha	18. Kūrma

Purāṇas are defined as having five characteristics (*pañcalakṣaṇa*): the creation of the world (*sarga*); its destruction and re-creation (*pratisarga*); the genealogy of the gods and patriarchs (*vaṃśa*); the reigns and periods of the Manus (*manvantaras*); the history of the solar and lunar royal dynasties (vaṃśānucarita).

Rāḍhā In medieval India, a part of modern Bengal lying on the west of Gaṅgā, including Tamluk, Minādpur and the district of Hugli and Burdwan.

Rājarājeśvarī The temple of Goddess Rājarājeśvarī mentioned in the *Nepāla-māhātmya* (1.55; 16.3 and 29.1) south of Paśupatināth temple below the bridge. The ghāṭ nearby is called Rājarājeśvarī ghāṭ.

Rājasūya A great sacrifice performed by a universal monarch at the time of his coronation as a mark of his undisputed sovereignty. Literally, Rājasūya means 'Royal consecration', which is a Vedic ceremony that seems originally to have been a simple inauguration ceremony. Later, it found admission, with many elaborations, into the regular *śrauta* (Vedic) rituals.

Rākṣasas 'Demons', including *bhūtas* and other generally malevolent spirits. The Hindu legends and purāṇas have stories of Rākṣasas troubling the people. A notable fact about the Rākṣasas is that they also are described as practicing penance to achieve power, penance being the source of strength of the gods and sages. The great Rākṣasa kings such as Hiraṇyakaśipu and Rāvaṇa are described as incarnations of the same Rākṣasa just as their killers Nṛsiṃha and Rāma are described as the incarnation of the same god, Viṣṇu.

Raktacandana vana The forest on the northern slope of Dhaneśvar ḍāḍā (mountain) in Banepa is the Raktacandana forest which is outside the Śleṣmāntaka forest (*Nepāla-māhātmya* 5.9). See also **Caṇḍeśvarī**.

Rāvaṇatapobhūmi The land of Rāvaṇa's *tapasyā* (penance), i.e., Gokarṇa. According to the *Nepāla-māhātmya* (Chs. 16-26), Rāvaṇa, together with Kumbhakarṇa and Bibhīṣaṇa practiced penance near the Gokarṇeśvara.

Ravi An aspect of the sun regarded as one of the twelve Ādityas.

Roṣamatī nadī (Rosi) The river popularly called Rosi that flows through Panauti in the east outside the Kathmandu valley. See also **Indreśvara.**

Ṛṣi A sage, seer, saint, thinker, holy, inspired man.

Ṛṣyāśrama The forest of Sūryavināyaka hill is referred to as Ṛṣyāśrama in the *Nepāla-māhātmya* (6.13—6.45).

Rudra An aspect of Śiva. Rudra is regarded as a Vedic god of tempest.

Rudradhārā Mentioned in the *Nepāla-māhātmya* (11.89-90), Rudradhārā is Dhobi Khola.

Rudramatī Same as Roṣamatī at Panauti. See also **Indreśvara.**

Śakra nadī Same as the river Indrāvatī.

Śaṅkhamūla Mentioned in the *Nepāla-māhātmya* (14.39), Śaṅkhamūla is the sacred place at the confluence of the river Vāgmatī and Maṇimatī (Manoharā) north of Patan city.

Sarvauṣadhi giri The mountain on the south of Karkoṭaka rhadas (Ṭaudaha lake) is apparently referred to as Sarvauṣadhi giri in the *Nepāla-māhātmya* (11.108). Today it is called Neupāne ḍāḍā.

Sanyāsāśrama The fourth stage (age 75-100) of the life of a Hindu. *Sanyāsa* literally means renunciation. So at this stage of life one should renounce practically all possible ties to the worldly living. See also **Āśrama.**

Śāstra A branch of science, a rule, treatise or a law-book. A class of Hindu compilation of the post-Vedic period. The *Śāstra* is a formal exposition of particular subjects, which may resemble that of *Sūtras* like the *Gṛhya* and *Dharma*, or include grammatical treatises, or works like the *Arthaśāstras* of Kauṭilya and the *Kāmaśāstra* of Vātsyāyana.

Satya yuga See **Kṛta yuga.**

Saurāṣṭra The peninsula of Gujarat or Kathiawad in India.

Śekhara Nārāyaṇa See **Śikharanārāyaṇa.**

Siddha A semi-divine being supposed to be of great purity and holiness and said to be particularly characterized by eight supernatural faculties called ***siddhis.***

Siddhi A superhuman power or faculty. These powers are eight: 1. *aṇimā* (power to be smallest); 2. *mahimā* (power to be largest); 3. *garimā* (power to be heaviest); 4. *laghimā* (power to be lightest); 5. *prāpti* (power to acquire anything); 6. *prākāmyam* (power of irresistible will); 7. *īśitva* (power to dominate) and 8. *vaśitva* (power to control).

Śikharanārāyaṇa Popularly known as Sekh-nāran. A manuscript of the *Nepāla-māhātmya* (12.2) refers to it as Śivanārāyaṇa. Another manuscript at Durbar Library (now Nepal's National Archives) refers to it as Śikharanārāyaṇa, installed by Pradyumna, Kṛṣṇa's son. Śikharanārāyaṇa is located at Pharping together with Gopāleśvara *liṅga* installed by Kṛṣṇa The temple of Śikharanārāyaṇa is described by art historians to have been

originally built by Haridatta Varman, a Licchavi King, who ruled *ca.* 325 A.D., generations before Manadeva I (Bernier 1978:157). The cliff-side temple of Śikharanārāyaṇa has apparently been renovated several times.

Śiva Literally 'auspicious'. Śiva is is a propitiatory epithet applied to the storm-god Rudra. Śiva is worshiped in both anthropomorphic representation and in the *liṅga* form representing the generative aspect of Śiva.

Śivanārāyaṇa See **Śikharanārāyaṇa** and **Gopāleśvara-liṅga.**

Śivapurī The mountain on the north of the Kathmandu valley. Śivapurī is described in the *Nepāla-māhātmya* (7.60-64).

Skanda kuṇḍa Mentioned in the *Nepāla-māhātmya* (14.60), the pond is one of the 64 ponds in the vicinity of Paśupati and Guhyeśvarī.

Śleṣmāntaka vana (forest) Also referred to as Uttara (North) Gokarṇa in the Purāṇas (*Śivapurāṇa* Book III, Ch. 15; *Varāhapurāṇa* chs. 213-216). If Śleṣmāntaka meant the forest only in Gokarṇa, then it is two miles north-east of Paśupatinātha in Kathmandu, Nepal. The *Nepāla- māhātmya* (1.7), however, refers to the entire holy land of Nepal as Śleṣmāntaka*vanam* ('forest') which was Nepal's old name. Uttara (North) Gokarṇa is used in contradistinction to Dakṣiṇa (South) Gokarṇa in *Varāhapurāṇa* (Ch. 216). The *Liṅgapurāṇa* (II, 92. 134-135) also refers to two Gokarṇas.

Soma One of the names of Candramā (Moon).

Soma-liṅga Described in the *Nepāla-māhātmya* (26.9-34), Soma-liṅga is apparently located somewhere between Anantaliṅgeśvara and Kumbheśvara since it was installed by Soma (Candramā) on his way to Kumbheśvara from Anantalingeśvara. But as the story ends (*Ibid.* 26.34) saying that the people in the Kali yuga (iron age) will not know the importance of Soma-liṅga, it is indeed unknown to the people.

Stana kuṇḍa Mentioned in the *Nepāla-māhātmya* (16.4) Stana-kuṇḍa is located in the vicinity of Guhyeśvarī.

Śūdra A member of one of the four classes of Hindu society. Śūdra belongs to a working class doing a number of occupational works.

Śukra Also called Uśanas. He was the son of a ṛṣi who became the priest of the Asuras or Daityas or Dānavas. Śukra is also called Bhārgava because he

was the son of Bhṛgu.

Śūlodbhava-tīrtha Mentioned in the *Nepāla-māhātmya* (14.62), *Śūlodbhava-tīrtha* is not, however, identified. It is written that a man, especially a Brahman, can remember his previous life if he takes an ablution at the *Śūlodbhava–tīrtha.*

Sundarī Sundarijal river. According to the *Nepāla-māhātmya* (29.16), one should bathe in river Sundarijal, and go to pay visit to Vajrayoginī.

Sūryavināyaka Sūryavināyaka is the famous Gaṇeśa temple facing the rising sun on the hill called Sūryavināyaka, about two and half miles in the south of Bhaktapur city.

Svarṇaśṛṅgeśvara-liṅga According to the *Nepāla-māhātmya* (7.29-10.82), this *liṅga*, together with Kīleśvara *liṅga*, was installed by Lord Kṛṣṇa. Kīleśvara *liṅga* was installed on the Dolā mountain which was being held by Kacchapāsura in his left hand, trying to lift it and use it to block the passage of the river Vāgmatī. Svarṇaśṛṅgeśvara was installed on the Svarṇaśṛṅga mountain which was held by Kacchapāsura in his other hand. So the question here is: which could that mountain be?

Tamasā The river Tonse, a branch of the river Sarayū. The bank of this river is associated with the early life of the author of the Rāmāyaṇa, Vālmīki.

Ṭaṅkeśvara Ṭaṅkeśvara liṅga is located on the bank of river Viṣṇumatī near Tāhāchal.

Tapas Lit. 'warmth', 'heat' and hence 'power'. Tapas also means penance and religious austerity which is regarded as a means of achieving gains higher than mundane pleasures, which must necessarily be given up.

Tapasyā Same as **Tapas.**

Tapodhana One who is rich in penance.

Three worlds (Trailokya) The three worlds frequently referred to in the Sanskrit religious literature are heaven, earth and hell.

Tilamādhava Mādhava or Viṣṇu, who generated himself from a pile of *tila* (sesame seeds). Tilamādhava's temple is in Bhaktapur. The Tilamādhava story is told in the *Nepāla-māhātmya* (7.1-18). See also (6.79 11.95).

Tīrtha A sacred place with water where pilgrims bathe and visit the deity.

Trailokya The three worlds: The heaven, earth and hell.

Tretā yuga See **Yuga.**

Tricampaka saras This pond mentioned in the *Nepāla-māhātmya* (29.21) is probably the one that is called Mahadeopokhari in Nagarkot since the pilgrim performing *pradakṣiṇā* is instructed to go from *Vāgīśvara liṅga* (located at the northern slope of the Mahādeopokhari ḍāḍā) to Caṇḍeśvarī in Banepa. On his way from Vāgīśvara to Caṇḍeśvara, he should go to *Tricampaka saras.*

Tripurā or Tipārā Tripurā was also called Kirāta deśa. Same as Tripuri (*Mahābhārata, Vanaparva* Ch. 252).

Triśūla Trident, one of the weapons of Lord Śiva.

Triśūlagaṅgā The river Trśūlī is called Triśūlagaṅgā in the *Nepāla-māhātmya* (15.3). It is referred to as the western border of the sacred land of Nepal.

Ujjayinī Same as Ujjainī. The capital of Avanti or ancient Mālawa. It is situated on the river Sipra. Aśoka resided here in 263 B. C. as a viceroy of his father.

Vadarikā-tīrtha (Badri). This tīrtha is in Gaḍhwal, Uttar Pradesh, India.

Vāgīśvara-liṅga The *liṅga* installed by Vālmīki according to the *Nepāla-māhātmya* (3.23-25) is located at the northern slope of the mountain called Mahādeopokhari (pond of Mahādeva [Śiva]). Nagarkot is located at the top of the mountain on the eastern side of the Kathmandu valley.

Vāgmatī nadī The river flowing from the Śivapurī mountain down through the Kathmandu valley.

Vāgmatī-maṇimatī-saṅgama The confluence of the Vāgmatī and Manoharā at Śankhamūl north of Patan city.

Vaikuṇṭha The abode of Viṣṇu.

Vaiśya A member of the business or trader class in Hindu social order.

Vājapeya Literally, Vājapeya means 'drink of strength'. It is drunk at a Vedic sacrifice, e. g., *Soma* sacrifice.

Vajravārāhī Mentioned in the *Nepāla-māhātmya* (29.36), Vajravārāhī is located in the forest near Chāpāgaon on the southern rim of the Kathmandu valley. It is located in Lalitpur district.

Vajrayoginī Mentioned in the *Nepāla-māhātmya* (1.59, 1.66 and 29.16), Vajrayoginī is located north of a little town called Sãkhu. Vajrayoginī should be paid a visit in course of the *pradakṣiṇā.*

Vālmīkīśvara-liṅga same as **Vāgīśvara-liṅga.**

Vānaprasthāśrama The third stage in the four stages of the life of a Hindu. See also **Āśrama.**

Varāṇasī (Banaras) One of the seven holiest Hindu cities of northern India situated on the bank of the river Ganga in Uttar Pradesh. Also known as Kāśī, its ancient name which means the 'city of lights'.

Varuṇa One of the Vedic gods, Āditya (usually associated with Mitra). In later mythology, he is known as the regent of the ocean and of the western quarter, represented with a noose in hand.

Vāsuki One of the Nāgas. The Vāsuki temple is located on the northern side of the Paśupati temple complex where only Hindus are allowed.

Vatsalā Mentioned in the *Nepāla-māhātmya* (1.39-40; 14.37 and 16.4), Vatsalā is located on the southern side of the Paśupati temple complex.

Veda Lit. 'knowledge'. Veda is a term specifically applied to the 'supreme sacred knowledge' contained in the four collections (*saṃhitās*) called the Vedas--*Ṛgveda*, *Sāmaveda*, *Yajurveda* and *Atharvaveda*.

Vedāṅgas Literally 'Limbs (*aṅgas*) of the Vedas, comprising six treatises 'regarded as auxiliary to the Vedas.' The *Vedāṅgas* deal specifically with the following six subjects: 1. *Śikṣā* 'the science of correct pronunciation' (Phonetics), 2. *Chandas* 'Meter' 3. *Nirukta* 'Etymology of the difficult Vedic words' 4. *Vyākaraṇa* 'Grammar' 5. *Jyautiṣa* 'Astronomy' and 6. *Kalpa* 'Ceremonial or sacrificial rules.'

Vedānta Lit. the 'end of the Vedas', i.e., complete knowledge of the Vedas. Vedānta is a re-interpretation of the basic truths expounded in the Vedas in the light of the Upaniṣadic revelation.

Vidyādhara A class of demigods who are supposed to be the bearers of knowledge or wisdom as the literal meaning of the word indicates. They are described in the *Purāṇas* as beneficial aerial spirits of great beauty.

Vindhya The mountain range running east-west in central India.

Virabhadrā-saṅgama See **Hanumadīśvara-liṅga** or **Vīrāvataraṇa-tīrtha.**

Vīrāvataraṇa-tīrtha Mentioned in the *Nepāla-māhātmya* (11.93-94), *Vīrāvataraṇa-tīrtha* lies at the confluence of the two rivers--one coming from the *Vāgīśvara liṅga*, and is called Tabyā khusi, and the other one coming from the Sāngā side. See also Hanumadīśvara liṅga.

Viṣṇu One of the deities of the sacred Triad, entrusted with the preservation of the world, which he is represented to have duly discharged by his various incarnations. He has four hands carrying *śaṅkha* (conch), *cakra* (disc), *gadā* (mace) and *padma* (lotus). He is also often represented reclining in the bed of the Nāgas (snakes).

Viṣṇumatī The river flowing from Śivapurī mountain through the western half of the Kathmandu valley mingling with Vāgmati at Teku.

Viṣṇu-tīrtha Located at the foot of the Candanā-giri (Chandrāgiri) mentioned in the *Nepāla-māhātmya* (11.116).

Viśvāmitreśvara-liṅga Mentioned in the *Nepāla-māhātmya* (5.10-14), this shrine is located at the confluence of the Roṣamati (Rosi) and Kauśikī (Koshi), outside the Śleṣmāntaka (forest) area.

Yakṣa A class of demigods, who are described as attendants of Kubera, the god of riches, and employed in guarding his gardens and treasures.

Yakṣodaka-tīrtha Mentioned in the *Nepāla-māhātmya* (14.63-64), this holy place is in the vicinity of Paśupati temple.

Yama The god of death, or death personified, regarded as a son of the sun.

Yoga kuṇḍa Mentioned in the *Nepāla-māhātmya* (14.65) Yoga kuṇḍa lies near Guhyeśvarī. See Clark (1957).

Yuga The four periods of the ages of the world's existence. These *yugas* comprise 1. *Kṛta* or *Satya*, 2. *Tretā*, 3. *Dvāpara*, and 4. *Kali*. The *Kṛta yuga* (the golden age) has the duration of 1,728,000 years; *Tretā yuga* has the duration of 1,296,000 years; *Dvāpara yuga* has the duration of 864,000 years. *Kali yuga* (the present age called 'iron age') has the duration of 432,000 years. The descending numbers successively reduced by one quarter, are supposed to represent a similar reduction of the physical and moral standing of those living in those ages. The four ages total 4,320,000 years and constitute a *Mahāyuga* (great age).

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